

B'NAI B'RITH MAGAZINE



HERBERT HOOVER

"It is a pleasure to bear witness to the high ideals of public service that animate the B'nai B'rith."

(See Page 283)

THE NATIONAL
JEWISH MONTHLY

\$1.00 a Year

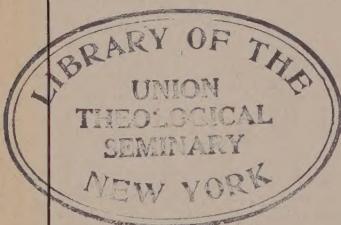
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Embarrassing Moments

When her Father asks your intentions (regarding his daughter) and you haven't any . . . *be nonchalant . . .*

Light a MURAD.

*They taste just like
they did 20 years ago*



THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XLIII

June, 1929

NUMBER 9

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Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

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Jewish Calendar 5689

1929

Rosh Chodesh Shevat.....	Sat., Jan. 12
Chamisha Oser B'Shevat.....	Sat., Jan. 26
*Rosh Chodesh Adar (1).....	Mon., Feb. 11
*Rosh Chodesh Adar (2).....	Wed., Mar. 13
Fast of Esther.....	Mon., Mar. 25
Purim.....	Tues., Mar. 26
Rosh Chodesh Nissan.....	Thurs., Apr. 11
First Day of Pesach.....	Thus., Apr. 25
Eighth Day of Pesach.....	Thurs., May 2
*Rosh Chodesh Iyar.....	Sat., May 11
Lag B'Omer.....	Tues., May 28
Rosh Chodesh Sivan.....	Sun., June 9
Shavuoth.....	Fri., June 14
	Sat., June 15
*Rosh Chodesh Tammuz.....	Tues., July 9
Fast of Tammuz.....	Thurs., July 25
Rosh Chodesh Ab.....	Wed., Aug. 7
Tisho B'Ab.....	Thurs., Aug. 15
*Rosh Chodesh Elul.....	Fri., Sept. 6

5690

Rosh Hashonah.....	Sat., Oct. 5
Fast of Gedalia.....	Mon., Oct. 7
Yom Kippur.....	Mon., Oct. 14
Succoth.....	Sat., Oct. 19
	Sun., Oct. 20
Shemini Azereth.....	Sat., Oct. 26
Simchas Torah.....	Sun., Oct. 27
*Rosh Chodesh Cheshvan.....	Mon., Nov. 4
*Rosh Chodesh Kislev.....	Tues., Dec. 3
First Day of Chanukah.....	Fri., Dec. 27

NOTE: Holidays begin in the evening preceding the dates designated.

*Rosh Chodesh also observed the previous day.

Among Our Contributors

A. L. Sachar is Director of the Hillel Foundation at the University of Illinois, and Professor of English at that institution.

Samuel Tenenbaum is a New York journalist who specializes in interviewing outstanding personalities. He graduated from Missouri's School of Journalism and from Columbia, and worked on the editorial staffs of several newspapers, as well as contributed to many Anglo-Jewish publications.

Allen E. Rivkin is an alumnus of the University of Minnesota. For several years he wrote publicity for the movies in Hollywood, and now is advertising manager for a chain of stores in New York City. In this issue he contributes his first story to the B'NAI BRITH MAGAZINE.

D. Lehrer is a resident of Brussels, Belgium.

Manuel Chapman is an art critic, living in Paris.

Harold Berman is a frequent contributor to Jewish publications. He resides in New York.

Max M. Gilbert is the Vice Principal of Central High School, Pater-
son, N. J. He has contributed dramatic articles and reviews to both Jewish and non-Jewish publications; he broadcasts weekly reviews of current New York plays over WODA; and is a lecturer on the American drama at Rutgers University. Incidentally, he is a Past President of Jephthah Lodge No. 143, I. O. B. B.

Avinoam Yellin is an active member of Jerusalem Lodge, I. O. B. B. He is the son of Dr. David Yellin, District President of all the Palestine Lodges.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

Jewish Sea Captain

Sir:

I am the Captain of a boat serving the new passenger line to Palestine, and it is especially meant to transport our pioneers to their new homes. You can imagine how pleased I am to command this particular boat, and my passengers seem very happy to be under the care of their only co-religionist employed in such a position by the Lloyd Triestino Company. My boat is called "Adria," it is 6,500 tons, beautifully fitted up, with elegant and most comfortable first and second class accommodations. The third class also has good, airy cabins, baths, and a roomy deck.

Having frequently met Americans going to Palestine, I wonder whether it would not suit many of them to use this boat. I need hardly say that I always do my best to them in every way and more particularly if they come to me with a letter from the B'nai B'rith.

Captain Umberto Steindler.

Via Moise Luzzatto No. 1,
Trieste, Italy.

Captain Steindler is one of the very few Jewish sea captains today. Recently he applied for admission into one of the Mediterranean B'nai B'rith Lodges, and is eagerly looking forward to his initiation.—Ed.

More About Jewish Prisoners

Sir:

In your February issue, you ask for information about chapels for Jewish prisoners. Mississippi is very proud of its record in regard to Jews in the Penitentiaries. For years we have not had one case of this nature, until last month, when a Jewish young man from New York was convicted of burglary. Mississippi Jewry feels that this is an enviable record and that chapels are unnecessary for our own people.

Mrs. Gladys Ascher King.

Mrs. C. C. King.

416 High Street, Jackson, Miss.

The B'NAI B'RITH MAGAZINE will be grateful for added information concerning Jewish chapels in prisons.—Ed.

Member for 62 Years

Sir:

I have been a member of the Order for 62 years, and am now 93 years old. I was active for many years and did not miss a meeting. The Edward Everett Lodge, No. 97, now merged with the New York Lodge No. 1, paid me many honors for the work I contributed to the Order. I was a member of the General Committee, and Chairman of Finance for five years. I reconstructed the manner of handling the finances. When we organized Edward Everett Lodge our dues were one dollar annually.

I read your magazine and appreciate it.

William B. Ast.

228 E. 58th St., New York City.

A Rural Plea

Sir:

I would like to suggest that the B'NAI B'RITH MAGAZINE be enlarged. I love to read anything pertaining to Jews or Judaism, although our opportunities for doing so are limited, since we live in a small country town. Judaism is dying out in the small communities for no other reason than that the Jews in them never see, hear, or know anything about Jewish events except what they read in an occasional magazine. But I should like to point out that when the Big Brother from the city is looking for donations to any cause he does not forget the rural Jews. I do hope that in time this will be corrected.

Jonesboro, Ark.

S. Rosenfield.

There are B'nai B'rith Lodges in hundreds of small communities in the United States, and the B'nai B'rith Magazine follows the flag of the Order, so to speak. One of the avowed purposes of the Order is to stimulate and sustain Jewish life in this and other countries, and to that end more and more Lodges are being organized all the time.—Ed.

Seek Comrades

Sir:

We are a group of Jewish boys wishing to make new friends in other cities. It would help us a great deal if you would be kind enough to publish the following appeal:

"Any boy between the ages of 15 and 18 who is interested in starting a real Jewish club where he could derive both education and enjoyment at the same time is asked to communicate with either L. Morris or P. Joseph.

1133 E. 111th St., Cleveland, Ohio."

Jewish Educational Books

Sir:

Would you please send me as much information as possible on the subject of Jewish education?

Esther Silverman.

1525 Vinton St., Omaha, Nebr.

There are hundreds of books dealing with this important subject, outstanding among them are "Jewish Education in New York City," by Dr. Dushkin; "Jewish Education," by Simon & Rosenau; and "Changing Conceptions in Jewish Education," by Dr. Emanuel Gamoran. Further information can be obtained by writing to the "Dean of Jewish Education," Dr. Samson Benderly, Bureau of Jewish Education, 140 Fifth Ave., New York City.

The Jewish Bacchanale

Sir:

It might interest you to know what the world's greatest dancer, Mikhail Mordkin, said to his Ballet before they started to rehearse the "Jewish Bacchanale." "This Ballet," he

said, "portrays a neglected phase of the Hebraic temperament. Traditionally, the soul of the ancient Chosen People is represented as one of lamentation and sorrow. For the first time, we will portray their rejoicing in the exultant spirit of creation."

I am not Jewish, but I enjoy reading your magazine very much.

Sophia Wysockaya.

4723 N. Hutchinson St.,
Philadelphia, Pa.

Dr. Moses Sheftall

Sir:

I have read with considerable interest an article which appeared in the April issue of the B'NAI B'RITH MAGAZINE, by Leon Spitz, entitled, "The Jewish Interest in the Early American Colleges."

Reference is made to Dr. Moses Sheftall, born in Savannah, 1769, who was one of the incorporators of the Georgia Medical Society, as follows: "It is not certain whether he received his medical training in America or abroad."

Dr. Moses Sheftall was my grandmother's father, and in order to keep the historical record clear, I would like to advise Rabbi Spitz that I have Dr. Sheftall's papers and that I can advise him that he received his medical education in Philadelphia. His son, of the same name, also received his medical education in Philadelphia.

Your Magazine is getting more interesting with each issue.

Edmund H. Abrahams.

Savannah, Ga.

Information of this kind is always appreciated by the B'NAI B'RITH MAGAZINE.—Ed.

Suggests More Libraries

Sir:

Our youth are departing from us and are not going anywhere. It is wandering about with strangers, and without ideals. The B'nai B'rith would immortalize itself by building small libraries in various cities. Neither the youths nor the older generation have places from which to draw knowledge concerning Judaism. Broken Germany has published in recent years monumental works: a sound, able translation of the complete Babylonian Talmud, a great work from a giant mind, Dr. Goldschmidt, a new publication of Kohut's Talmudical Word Book, a new publication of Lewis's fine Talmudical Word Book. They are now planning to publish a small and a large Jewish encyclopedia in German and English.

Fridel Weiner.

236 S. Rampart, Los Angeles, Cal.

Read Magazine in Australia

Sir:

Often I save up several issues of the B'NAI B'RITH MAGAZINE and then send them to a brother of mine in Melbourne, Australia. After he reads them he lends them to many of the Jews of that city, including two Rabbis, who have expressed themselves as captivated with the Magazine. I agree with them when they ask, like Oliver Twist, for more and more.

Isaac Gordon.

248 N. Main St., Providence, R. I.

Editorial Comment

Herbert Hoover and the B'nai B'rith

FROM the humanitarian President, Herbert Hoover, has come a tribute to the B'nai B'rith from which our brotherhood should derive enheartenment for its labors.

B'nai B'rith and Herbert Hoover have worked in the same fields of social well-being and if for him there are no national boundaries for the serving human heart, there is none that the heart of B'nai B'rith knows either.

So it is with pride in a certain kinship of service that we publish this letter:

Hon. Alfred M. Cohen,

President, Independent Order B'nai B'rith.

My dear Mr. Cohen:

It is a pleasure to bear witness to the high ideals of public service that animate the Independent Order of B'nai B'rith, and to the practical intelligence with which its broad policies of social service and philanthropy are carried into execution. Its usefulness, not only in the United States, but also in Europe and the Near East, is everywhere recognized with gratitude; while in this country I would especially commend its example in working for mutual magnanimity, understanding and co-operation between all races and all creeds.

Yours faithfully,

Herbert Hoover.

Every member of the Order is a privileged servant of the benevolent enterprises of which Mr. Hoover speaks, and a Ben B'rith might say:

It is my fortune to be one of this serving brotherhood. My brothers are in all the parts of the world and wherever they meet they speak the same ideals. Whether they are brothers in Germany, in England, in Austria, in Bulgaria, in China or Turkey they utter the same aspirations of service in the native tongue of their respective lands. Languages differ but hearts are one, and sometimes I feel that we have realized in miniature the ideal of brotherhood that is the yearning of mankind.

We are a fraternity from which no member can derive material benefit for himself. I feel myself as one belonging to a most unique organization in that this band of brothers has been held together by no selfish interest, but only by the consciousness of brotherhood these many years.

Faithful to our respective nations, we have been faithful also to the unity that is of the human heart.

* * *

We have not only embraced the distant brother but have desired friendship also with our neighbors. We have seen that misunderstanding springs from lack of knowledge and we have sought to make ourselves understood as Jews to our neighbors by bringing to them some knowledge concerning ourselves.

We have seen the proneness of men to judge peoples by the individual men with whom they come in contact; and so we impose upon ourselves a rule of conduct that shall reflect only good in behalf of our people.

We have sought communion with groups of all creeds to the end that there may be removed the causes of misunderstanding and that we may come to see that

there are more reasons for unity between us than causes for division.

* * *

We are much concerned with our young, knowing that the basis of a righteous nation is the character of its individuals. The President has spoken well recently of the cynicism that is in youth and of the need for opening the deeper wells of the heart.

We, too, have been conscious of this and have seen our duty to help bring up a generation that shall look at life with sympathetic eyes and not with the smirk of this modern sophistication. Education must be more than a means to get for men the material things he needs or wants; it fails if it does not provide a man with social consciousness, with inspiration that will send him on missions of service.

So in a number of universities our Order has established institutions in which Jewish students are held fast to the ideals of their faith in those dangerous years in which youth falls into that easy cynicism that is the curse of our time.

Here we train our youth for service in Judaism, feeling that he who is the serving Jew is serving mankind also; for Judaism is one of the good ways of life which, if followed, lead to the just and beautiful world which is the universal aspiration.

* * *

As a Ben B'rith I am joyous to observe the President's deep understanding of our purposes. His is a good contribution to universal understanding without which there is no peace or good will.

As a Ben B'rith I feel it is incumbent upon me as an individual to serve my Order to the end that it will continue to live up to the good opinion of this great humanitarian.

* * *

We Take Up the Burden Again

AND so the Jewry of the United States is privileged to continue to carry the burden it has borne so patiently these past 15 years almost. Other peoples long ago have forgotten the time when they "gave until it hurt"; but the Jew still must give and from long and continuous giving he has become unconscious of any pain; now it's a habit.

Shortly he will be asked to give \$2,500,000 more for the work of Jewish reconstruction in Russia, carried on through the Joint Distribution Committee. Since he has given already almost \$50,000,000, to give \$2,500,000 more is neither a pain nor a sacrifice.

We called this burden a privilege. We mean that more than any other people the Jew is privileged to be continuously conscious of brotherhood. The distant child in Russia is his brother whom he must help to nurture. The distant farmer in the Ukraine or the Crimea is his brother whose acres he must help to make fruitful.

For other men the obligations of brotherhood are only occasional loads on their backs. For the Jew there has been no end of burden-bearing from the beginning of the war.

This is a privilege good for the soul of the Jew as a social being.

The Jewish Congress and Dr. Wise

FTER serving many years, Rabbi Stephen S. Wise has retired as president of the American Jewish Congress and Bernard S. Deutsch has taken his place.

"I was, I am, I will remain its servant," he said.

Laying aside his office, he also presented it with the banner of an ideal to follow.

"The American Jewish Congress," he said, "is the one open forum in American Jewish life wherein there is an unchallengeable freedom to state facts and views regarding Jewish life without fear or favor What the Jewish people need is a forum not for the sake of debate, but for the sake of free and unchallengeable utterance of opinion, touching any and every problem as it arises in Jewish life The American Jewish Congress retains and, I trust, may never lose the unique distinction of being the one Jewish organization, that sole commitment of which lies in its furtherance of Jewish well-being, without partisanship of any kind whatsoever."

In the presidency of Rabbi Wise, the American Jewish Congress took much of his own vigorous personality. Through him it spoke the opinion of American Jewry with an authentic and confident voice.

At the peace table of Versailles the Congress was the champion of Jewish rights and Rabbi Wise was the able spokesman.

A Gift for the Middle Class

IT has long been seen that the man of the middle class, the white collar worker, is worse off than the very poor man when he is sick. The very poor one accepts the charity of hospitals and clinics without any feeling of humiliation, but the middle-class man must either pay the high rates that hospitals are compelled to charge for private service, or abstain from hospital treatment altogether.

Seeing this, Julius Rosenwald has established a \$2,000,000 fund for the purpose of providing cheaper medical service for the middle class. To clinics established by this endowment, the white-collar man may go and for a small price receive treatment as good as that which the rich man gets. Especially beneficial will such clinics be for sufferers from cancer, which requires expensive X-ray and radium treatment.

Unfortunately, doctors of Chicago are objecting and threaten to brand as unethical any such clinics and to expel from the Chicago Medical Society any physicians who participate in them. They say that such clinics enter into direct competition with them and deprive them of patients.

It is to be regretted that the business of doctors may be injured, but the well-being of multitudes of the people transcends that of any group.

A Stranger Breaks Bread With Us

SO HENRY FORD is forgiven, and on his part he has shown a desire for friendship that is becoming in one who has been called a humanitarian. Last month saw him in the Hotel Commodore breaking bread with Jewry that had assembled there to honor David Brown.

Mr. Ford came to New York to join in the tribute to his fellow townsman who during the past years has

been a sort of prophet and supersalesman in Jewry. David Brown's quality is unique among Jewish laymen. He came to the front of American Jewish enterprise in a time when the hearts and purses of Jews, like the hearts and purses of other peoples, had become weary of giving.

The patriotic emotions of the war-time had subsided and, indeed, for all people but the Jews the need for giving "till it hurt" had come to an end. The Jew must take up new and heavier burdens for his brethren in Eastern Europe.

And who was there to revive their flagging spirits and to cause their hearts to burn with new fires? David Brown, then quite unknown to national Jewry, became the chosen leader and his unparalleled performance has been a continuing epic in the past ten years.

A High Price for Success

IN POLAND new lawyers are sworn according to a religious ritual. For Christians there is a Catholic ritual and for Jews there is a Jewish oath. Now last month there were 20 Jews to be admitted to the bar of Warsaw. When it came time to swear them in, 12 of these Jews took the Catholic oath.

Jewry was shocked and mourned as for the dead.

"Ah, but we are still Jews," said the 12 converts. "Religiously, we belong to another persuasion, but racially we are still Jews. Racially, we shall continue our activities in Jewish affairs."

But the Jewry of Warsaw answered: "They have rejected the faith and they are no longer our brethren. They can not be of us."

The converts said: "We insist we are Jews. We are of one blood with you."

So there rages in Warsaw the old question, "What is a Jew?" There are those Jews who have liked to say, "To be a Jew is a racial or national identity and religion has nothing to do with it. One may believe or not believe."

But what do these say of the convert who has thrown off the ancient faith and taken another? Can they embrace him as a brother in faith? There he stands with all the marks of the Jew. He even insists that he is a Jew. But he has cast off the spiritual inheritance and they do not know him any more as a Jew, and they turn from him.

For, to be a Jew is to be a Jew spiritually. The 12 Jews of Warsaw have paid a high price for such success in the law as they may attain.

A Son of the Law as Guardian of Law

ONE of the ten eminent lawyers whom President Hoover has selected as a commission to study the failure of law enforcement in the United States is Monte M. Lemann of New Orleans.

He is an outstanding man at the bar and outstanding in the Jewry of his city. The United Palestine Appeal knows him as a leader; his religious affiliation is with a Reform Congregation.

Monte M. Lemann is a graduate of Tulane University and of the Harvard Law School, a professor of law at Tulane, President of the Louisiana Bar Association, a member of the Council of the American Bar Association and of the American Law Institute. He comes to this new distinction at the age of 45.

We Celebrate the Ten Commandments

FROM time to time there arise critics of the Ten Commandments. These are advanced thinkers, self-styled, who, like dress-makers, must offer new styles in order to keep up with other advanced thinkers who may run ahead of them.

"The Ten Commandments," these say, "are not suited to this modern age. They are a moral code for a primitive Hebraic civilization. They are not responsive to the problems of our times and to the new concepts. There are industrial, social and international problems they do not touch. They should be revised."

True, the Ten Commandments are not regulations that cover in detail the problems of our times; they are a Constitution builded on foundations as deep as the moral experience of man.

If the modern says: "We must have a code governing decent social relations," the Constitution of the Ten Commandments answers that man must have only one God. And if he is to have only one God he may not serve the god Greed, the god Self, the god Prejudice and any of the other vicious gods whose worship is the cause of most social ills. We think that in the first commandment is the sum of social morality, for only when men put aside their private gods do we approach social justice.

In all its parts the Constitution of the Ten Commandments remains as unshaken, as solid, as lasting as Sinai itself. In a time when the private morality of the Ten Commandments is being challenged and when its social morality is made the object of intellectual sneering, it is good that the Jews still set aside a day to celebrate the birthday of the Commandments—Shovuos.

* * *

And What of the New Confirmants?

THIS month in all the cities of the land the temples receive the young into the communion of Judaism. They recite the chapter from the Torah, they receive the blessing, they go their way to their receptions—and then what?

Often the service of Judaism knows them no more. Unto this time there was the weekly duty of going to Sabbath School; there were lessons to learn; there was the reward of confirmation to look forward to.

Released from these moorings, they become drifters frequently. During a formative period of their lives they become suddenly detached from Judaism unless they are privileged to have Jewish homes with which, alas, they are not always blessed.

They pass often from indifference, to doubt, to negation. Having concern for this period of child life, the B'nai B'rith established the Hillel Foundations in various universities. In these they are held fast to Judaism and, indeed, trained for Jewish service.

Might not this suggest to Jewish communities a similar medium for keeping their young close to Jewish life after they have been confirmed and passed from the Sabbath School and until, say, the age of 20? Again B'nai B'rith has pointed a way in its A. Z. A. fraternities which are established in Jewish communities for the furtherance of Jewish activities among young men.

We Honor Especially This Month

LIEUTENANT Governor Herbert H. Lehman and Aaron Rabinowitz of New York.

There has been much talk for many years of ways to get rid of New York slums, and the social workers said, "Something ought to be done," and the philanthropists said, "Something ought to be done."

And while all others were wringing their hands helplessly Messrs. Lehman and Rabinowitz bought the old printing press plant of R. Hoe and Company in the East Side of the big city, for \$550,000. This is to be torn down and there will be erected in its place a model apartment building to cost \$2,300,000, and to contain among other facilities, a swimming pool, a roof garden and a roof playground.

From this enterprise Messrs. Lehman and Rabinowitz will derive no profit and for that reason it will be possible to rent the rooms for a maximum of \$12.50 a month each. The building will house 400 families.

The rents will earn no more than six percent which will create a fund for upkeep and rehabilitation. If at any time the return is larger than this the difference will be distributed in rebates to the tenants.

And for these things we cite Messrs. Lehman and Rabinowitz for special distinction as philanthropists with a vision for fundamentals.

* * *

Jewish Students and Fraternities

AT BROWN University there was organized a chapter of Pi Lambda Phi, a fraternity predominantly Jewish. At the request of the authorities this chapter was disbanded. It was not by reason of any hostility to Jews that the authorities asked that this be done. They felt that a Jewish fraternity might build sectarian walls around a group of students and this they did not consider desirable.

There is merit in their contention and, indeed, there should not exist in any American university any walls, sectarian or social, separating one group of students from another. But the fact is that sectarian walls were reared against Jews long before there were any Jewish fraternities. Long, long ago it became the settled policy of practically all fraternities that no Jews were to be admitted into their secret circles. It was by reason of this boycott that Jewish students were driven together into fraternities of their own.

It is well to say that there must be no sectarian divisions in a university, but if this dictum is carried to its logical conclusion what fraternity would not have to disband, save Phi Beta Kappa, that honorary scholastic organization which Jews, qualified by scholarship, enter in numbers.

* * *

Jews in British Political Life

IN THE recent British parliamentary election, 35 Jews were candidates, most of them of the Liberal party among whose leaders are Lord Reading and Sir Herbert Samuel.

Some of their names offer an interesting insight into the outward effects, at least, of long contact with English life, for there are observed in the election lists such names as Sir Walter de Frece, Emanuel Shinwell, Col. Day, Major Hore-Belisha, H. B. Mackover, Marcus Lipton, all Jews.

Other names are traditionally Jewish but hyphenated with names not Jewish, such as Col. C. Waley-Cohen and Major J. B. Brunel-Cohen.

A Cross-Section of Jewish Life

JUNE 9 was National Flower Day of the Jewish National Fund. Thousands of volunteers were recruited by Hadassah chapters throughout the country to sell the tokens. Hadassah conducts health work in Palestine, and engages in other worthy endeavors, but this year it is determined to supply the \$60,000 needed to buy 625 acres of land in the vicinity of Haifa Bay. The construction of the Harbor there will make that territory enormously valuable.

* * *

FRIENDS of Louis Lipsky, President of the Zionist Organization of America, are rejoicing that he is recuperating in Switzerland from his recent illness. He will remain there for the World Zionist Convention in Zurich July 28, and thus will not attend this year's convention of the Zionist Organization of America in Detroit June 30.

* * *

THE remains of the late Nathan Lampert, philanthropist, now rest in the cemetery on the Mount of Olives, Jerusalem. In accordance with his will, the body was exhumed from the Union Fields Cemetery, Brooklyn, last month, and sent to Palestine for re-burial. The same will leave \$1,000,000 for charitable

and educational purposes in the United States, Poland, Russia, and Palestine. Mr. Lampert was once President of the Rabbi Isaac Elchanan Theological Seminary and a donor of \$200,000, the largest contribution, to the Yeshiva Building Fund.

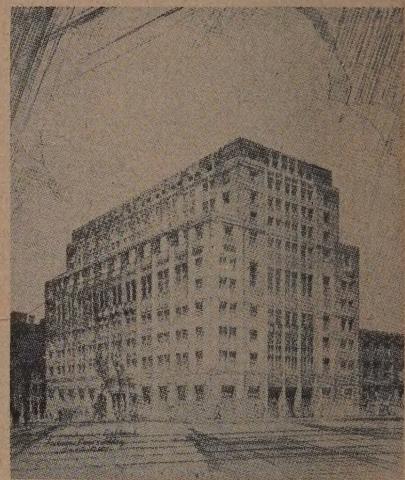
* * *

THEIR twenty-first infant welfare station has been established in Hebron, Palestine, by Hadassah, the women's Zionist organization of America. The organization has also announced the opening of its second playground in Palestine, on the grounds of the Alliance Boys' School in Jerusalem.

The seventh annual convention of Junior Hadassah will be held in Detroit, July 2, 3 and 4.

* * *

THE budget for 1929 adopted by the board of trustees of the New York Federation for the Support of Jewish Philanthropic Societies is \$5,025,995. This is \$400,000 greater than the budget for 1928. Most of the increase is due to the fact that salaries must be raised so as to retain or obtain men and women in many of the constituent institutions.



The new Y. M. H. A. in New York City

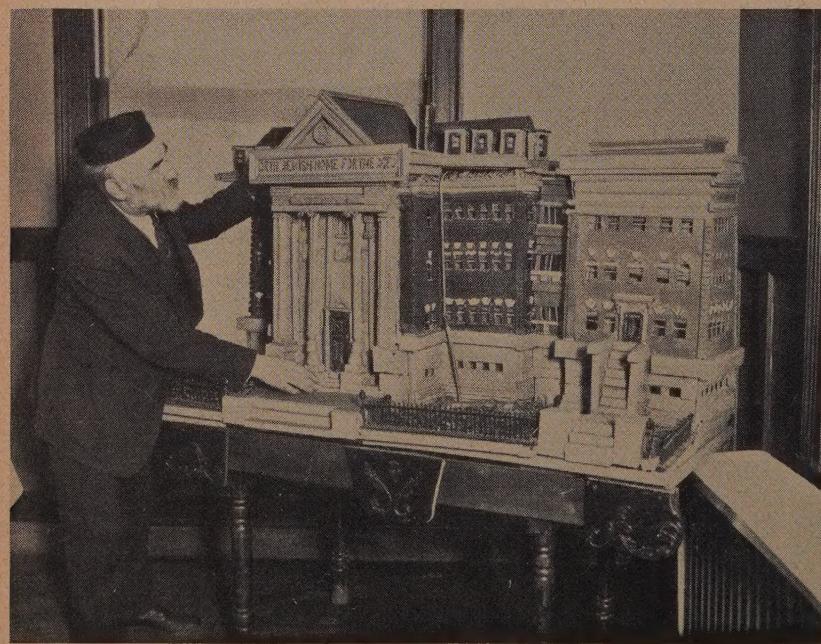
THE New York Y. M. H. A. will be the largest, as it already is the oldest, in the country, when the new building is completed in the autumn. Founded 54 years ago, this venerable institution is now being luxuriously housed on the site of the original "Y," at 92nd Street and Lexington Avenue. Included in the new building will be a magnificent foyer, lounge rooms, offices, a large and a small auditorium, library, club rooms, music rooms, swimming pool, gymnasium, and dormitories. A feature of the new building will be two roof gardens, one at the sixth floor for occupants of the dormitory rooms, and one on the main roof, for all members. Moving pictures will be shown on the main roof.

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EUGENE MEYER, Farm Loan Commissioner of the United States, resigned from that post recently. He received a letter of warm appreciation for his work from President Hoover. Among other things, the President wrote:

"Under your leadership, the administration and supervision of the System has been greatly strengthened, this great institution of service to the farmers has been placed on a sounder basis, and public confidence has been materially improved, and will be of lasting benefit to the agricultural interests of the country."

The Berlin press recently published a report that Mr. Meyer was slated for the post of Ambassador to Germany, and commented favorably on the selection. No denial or confirmation was obtainable at the White House.



Bernard Rosenberg, 71, a student of Hebrew lore and languages, is a resident of the Jewish Old People's Home in Chicago. His chief hobby is carving architectural models out of wood. Here he is shown with a model of the Jewish Old People's Home which he constructed.

A RESOLUTION of "solemn protest against the recognition of any calendar reform which will destroy the continuity of the days of the week and consequently the fixity of the Sabbath" was unanimously passed by delegates and representatives of outstanding Jewish national organizations in New York last month. The B'nai B'rith, the American Jewish Committee, the American Jewish Congress, the Zionist Organization of America, the Synagogue Council of America, and hosts of others were represented at the meeting, which was addressed by Dr. Moses Hyamson, Congressman Sol Bloom of New York, and others.

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A COMMUNITY'S love and respect for one of its religious leaders was expressed June 11 at the Cleveland Jewish Center when a vast throng attended a testimonial dinner to say farewell to Dr. Solomon Goldman, Rabbi of the Center. After seven years of devoted service there, he is leaving to accept the pulpit of the Anshe Emes Congregation in Chicago.



For his valiant research and active work against tuberculosis, Dr. Benjamin Goldberg of Chicago was awarded the Rosenthal Foundation Medal. Judge Henry Horner (right) is here shown presenting the medal to Dr. Goldberg.



Here are a few of the notables who attended the testimonial dinner in honor of David A. Brown. Seated in the front row, left to right, are Dr. Lee K. Frankel, Henry Ford, Mr. Brown, and Adolph Ochs.

DAVID A. BROWN, National Chairman of the United Jewish Campaign, has moved his residence from Detroit to New York. In appreciation of his distinguished humanitarian services and to signalize his becoming a permanent resident of New York, a testimonial dinner was held for him at the Commodore Hotel May 23. It was arranged by a citizens' committee, including Lieutenant Governor Lehman, Mayor Walker, Rev. Dr. S. Parkes Cadman, Hon. Daniel F. Cohalan, Rev. Dr. Harry Emerson Fosdick, Dr. Lee K. Frankel, David M. Bressler, William Fox, Rev. Dr. John Haynes Holmes, Hon. Irving Lehman; Hon. Henry Morgenthau, Felix M. Warburg, Louis Marshall, Adolph S. Ochs, and other leaders in the civic, religious, philanthropic, financial and industrial interests of the city. Henry Ford, Mayor Murphy of Detroit and many other prominent men were among the 3,000 who attended the dinner.

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THREE decades of Jewish philanthropy and social work from the formation of the National Conference of Jewish Social Service in 1899 to the present day were reviewed at the annual sessions of the Conference when more than 400 social workers from 40 states met in Atlantic City June 2 to 5. Samuel A. Goldsmith, Executive Director of the Bureau of Social Research and President of the Conference, spoke on Jewish philanthropy in the United States and Canada, and many other distinguished experts in various lines of social work were also on the program.

Dr. Boris D. Bogen, Secretary of the B'nai B'rith, and a nationally known social worker for many years, was elected President.

WHATEVER may have been the real reason for Brown University's recent barring of a Jewish fraternity, the University authorities have shown they hold no prejudice against individual Jews, for the highest honor on the campus has been awarded to a Jew. Albert C. Cornsweet, of Cleveland, last year was captain of the football team and won a Rhodes Scholarship. Now he is the recipient of the Class of 1907 Scholarship, which is given annually to the Senior student "who combines in a high degree scholastic ability, athletic ability, and character."

Every year Cornsweet has held the highest scholastic average in his class, and he graduates this month with the highest record of any Brown graduate, a really remarkable achievement. He is one of the class officers, a James Manning scholar, Phi Beta Kappa, and Sigma Xi. He is an all-around athlete in addition, and if any University ever turned out a "scholar and a gentleman," Brown University has done so with "Al" Cornsweet. He enters St. John's College at Oxford in the fall.



Dr. Gerson B. Levi (left) presents Julius Rosenwald (center) with the Gottheil Medal, while Richard Cole, President of the Chicago Alumni Club of Zeta Beta Tau looks on.

AT THE graduation exercises of the Hebrew Union College, Cincinnati, held on June first, the honorary degree of Doctor of Hebrew Law was conferred on Hon. Lily H. Montagu, J. P. of London and on Chaim Weizmann, leader of Zionism, in recognition of worth while service in the cause of Judaism. Sixteen rabbis were ordained.

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ALBERT D. LASKER, former Chairman of the United States Shipping Board, and Mr. Max Adler, both of Chicago, have given \$50,000 each toward the \$5,000,000 Endowment Fund of the Hebrew Union College, Cincinnati. Julius Rosenwald's gift of \$500,000 to the Fund is conditional on \$4,000,000 being raised by July 1. According to Adolph S. Ochs, Chairman of the Campaign, little doubt remains that the quota will be reached.

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FOR the benefit of men of Jewish faith serving with the American army in the Canal Zone, a magnificent *seder* festival and celebration was held in Panama City by the Army and Navy Service Department of the Jewish Welfare Board. Many ranking non-Jewish officers and several members of the fair sex were included in the 150 guests at the *seder*. Simon Barchak, local representative of the Jewish Welfare Board, was master of ceremonies.

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JOSEPH HUBBARD WISE, brother of Dr. Stephen S. Wise of the Free Synagogue, New York City, died in Boston last month. He was 47 years old. Mr. Wise was a trustee of the Hebrew Sheltering Guardian Society of New York, and was active in Jewish charities since his retirement from business several years ago.



Alumni Hall, one of the beautiful new structures on the campus of the Cleveland Jewish Orphan Home, which is expected to be opened, with all the new buildings completed, by July 1.

WITH the new Cleveland Jewish Orphan Home expected to be ready for occupancy July 1, Isidor Coons, Director of the Building Fund Campaign, in his final report to the Board of Trustees, rendered sincere tribute to the district and community officers of the B'nai B'rith for their enthusiastic co-operation. More than \$1,300,000 was pledged in the 20-months' campaign. In District No. 2, where the quota was \$925,000, more than \$1,000,000 was raised. District No. 6 raised \$260,641.

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THE study of Hebrew, not from a religious, but from a purely cultural standpoint, may be attempted in high schools and colleges of this country. To consider practical steps toward this end, the Avukah called a conference in New York last month, which was attended by representatives of the Independent Order B'nai B'rith, Jewish Education Association, Principals' Association, Teachers' Association, Agudath Hamorim, Histadruth Ivrit, and the Menorah.

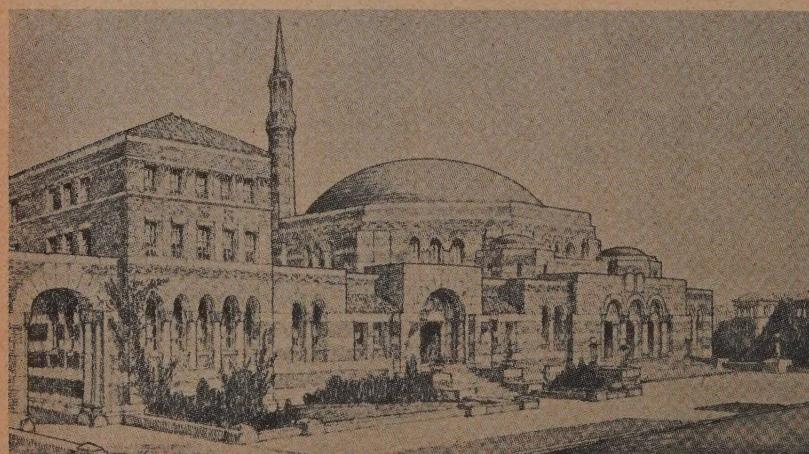
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IN SPITE of a steady drizzle, several hundred persons attended the laying of the cornerstone of the new \$2,000,000 Rodeph Shalom Temple in New York. Mayor Walker delivered the principal address, in which he paid high tribute to the Jews of New York. Dr. Stephen S. Wise, unable to attend because of the illness of his brother, was represented by his son, James Waterman Wise, who pleaded for active interest in making the temple a strong community and religious center.

The new Temple is expected to be ready for use before the autumn high holy days. It has a seating capacity of 1,500, and will include a temple house, community house, religious school and social rooms.

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A BANQUET and community meeting was a feature of the fourth conference of the National Council for Jewish Education in Boston May 28. Speakers included Professor Dr. Nathan Isaacs, Professor of Business Law at Harvard; Dr. Samson Benderly, Director of the Bureau of Jewish Education of New York; Louis Hurwich, Superintendent of the Boston Bureau of Jewish Education; Dr. Emanuel Gamoran, Cincinnati, President of the Council and Educational Director of the Union of American Hebrew Congregations; and Rabbi Harry Levi, of Temple Adath Israel, Boston.



This architect's sketch shows, on the left, the new Temple House soon to be constructed adjoining Temple Isaiah Israel, Chicago, a Byzantine structure of great beauty. The Temple House will have 25 class rooms, an auditorium seating 600, and many new features.

RESOLUTIONS favoring the introduction of Hebrew as a choice of languages in high schools of the country, and approving the recognition of Hebrew as a credit by colleges, were passed at the 17th annual convention of the United Synagogue in New York City. Dr. Elias L. Solomon installed Nathan Levy of New York as President, to succeed S. Herbert Golden.

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REV. DR. DAVID LEFKOWITZ, Vice-President of the Central Conference of American Rabbis and Rabbi of Temple Emanuel, Dallas, Tex., spoke on "Ambassadors to the Second Generation" at the Fourth Annual Commencement Exercises of the Jewish Institute of Religion in New York last month. The Hon. Julian W. Mack, of the United States Circuit Court, who is Chairman of the Board of Trustees, presided, and announced the award of fellowships and prizes. The most important was the Guggenheim Fellowship, which went to Herman W. Saville. It will enable him to spend a year in study and research in Palestine.

THE Mizrahi will dedicate itself to new and vigorous work on behalf of the Orthodox Zionist movement, and will strive to strengthen religious educational methods in this country and in Palestine. Resolutions to this effect were adopted at the 14th annual convention of the Organization in

Pittsburgh last month. Gedaliah Bublick was re-elected President.

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THE Jewish population of Palestine is 149,554, according to the unofficial estimate of Major Ormsby-Gore, Undersecretary for the Colonies. Immediately after the Armistice was signed, the Palestine population was estimated at 55,000.



This picture shows the newly-constructed Nathan and Lina Straus Health Center in Palestine. It was dedicated recently with the Rev. John Haynes Holmes of Community Church, New York City, delivering the dedicatory address at the invitation of Nathan Straus, the donor.

the Hebrew University. Max Levy, organizer and Chairman of the Committee, was toastmaster.

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THE Chaim Weizmann Chair for International Peace has been founded at the Hebrew University in Jerusalem by an anonymous donor, who gave \$45,000 for this purpose. Dr. Weizmann has expressed pleasure that the Chair should be named after him.

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IF the Jews of America wish to establish a Hebrew University in this country, a certain Catholic gentleman of Brooklyn, who prefers to remain anonymous, is willing to contribute \$200,000 toward the project. A meeting was held in New York recently to discuss the matter. Former United States District Attorney William A. DeGroot of Brooklyn addressed the meeting.

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CORRESPONDING to the 13 tribes of Israel, 13 foundation stones were laid by as many representatives of Jewish organizations for a new building in Jerusalem to house the headquarters of the Jewish National Fund, the Zionist land purchasing agency. The building will be completed in a year.

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MICHAEL MYERS, K. C., foremost New Zealand jurist, has been appointed Chief Justice of New Zealand. Chief Justice Myers is 56. A similar honor was recently conferred on another Jew in the British Empire, when Sir Isaac Isaacs was appointed Acting Chief Justice of Australia.

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A CONCESSION to exploit the mineral salts of the Dead Sea for 75 years has been granted the Jewish engineer, Moses Novomejsky, a Palestine subject, and Major Tulloch, an Englishman. The company will exploit the mineral salts only, rendering them marketable.



When the World's Fair is held in Chicago in 1933, eight fraternal organizations will convene there. Representatives of these bodies met in Chicago recently to discuss the matter and make plans. In the picture above, J. M. Rosenstein (right) of District Grand Lodge No. 6, I. O. B. B., is shown conferring with two other representatives of organizations which will have conventions during the World's Fair: Judge Michael Feinberg, Exalted Ruler of Chicago Elks (left) and Dr. William E. Buehler, 33rd degree Mason.

Thinking Aloud

By Urva Porah



Fcourse, you know Mussolini is a Jew," my friend said. I stared, incredulous.

"We like to make Jews out of this and that important man," I observed. "Have we exhausted all other possibilities that we must Judaize Mussolini?"

For, ever since Pharaoh, I have had no use for tyrants.

"Mussolini," my friend continued, "was originally Moses Levine, as the most casual inspection of his name will convince you. The Benito of his name is the English Benedict, the Hebrew Baruch. Hence, Baruch Moses Levine—such was Benito Mussolini. Very simple!"

* * *

Thus, you see how easy it is to make a Jew almost out of anybody. Thus in our pride we take this great man and that into our embrace. Why not, then, Mussolini, or rather Baruch Moses Levine?

"But," I pointed out, "as a liberty-loving people should we not have some consideration for those we drag into our fold. Perhaps Mussolini doesn't want to be a Jew."

"Does that matter? We select a great man for our benevolence and we say to him, 'You are really a Jew' and that seems to settle it. He may deny it but this only convinces us the more he is a Jew. We are sure he denies it because he is ashamed of the fact. Therefore he is a Jew."

* * *

Thus we exchanged banter that evening, little thinking of the tremendous end of that which my friend had started. It was the next day that I met a gentleman of the press, and it is not my fault that the fellow could not see a joke.

"Do you know that Mussolini is a Jew?" I asked him. Then I showed him how Benito Mussolini derived from Baruch Moses Levine. What was my surprise the same evening to read in the newspaper the headline:

MUSSOLINI A JEW

Local Man Discovers Semitic Origin of Italian Dictator

The report was telegraphed to all the cities of the land by the press

associations and cabled to the European capitals where the greatest importance was at once attached to it. In the United States it had been treated briefly in all the newspapers, but in Europe it was on all the front pages, with extensive editorial comment inside.

The conservative portion of the European press that had been full of praises for Mussolini and the perfect control he held on all the instrumentalities of government, now became cool. The anti-Semitic organ of London which had been most friendly to him, delighted now to print the letter of a reader: "So he is Baruch Moses Levine! . . . The evidence of a Jewish conspiracy to control the world increases. . . . Baruch Moses Levine holds Italy in his right hand and with his left grasps for the world."

Only the week before, this organ had extolled the Mussolini system of elections by which Mussolini had assembled a unanimous parliament.

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It was in vain that the faithful press of Italy utterly ignored Baruch Moses Levine and the furor he had created in all the capitals; for news may travel even without the medium of the press and soon all Italy was saying, "So Mussolini is a Jew—Baruch Moses Levine, the Jew."

The silence of the press convinced nearly every one that it was true; the proud Benito did not deign to notice the report and the press was the reflection of his every mood.

Though the people had cheerfully borne all the repressions that had been imposed upon them by Mussolini and had acclaimed him the savior of Italy, they became restive under Baruch Moses Levine.

* * *

And they said:

"He has deprived us of manhood rights."

"We are without liberties."

"It is the Jewish conspiracy."

One day a newspaper in Rome blazed the headline:

"IS MUSSOLINI A JEW?"

All Italy was startled by this, for it was the first challenge hurled at Il Duce in years; it was like a thunderbolt breaking through the dam that had held in check all the repressed

desires of Italians. . . . The people assembled boldly in the streets to gather inspiration from their orators.

A throttled press was to be endured and even applauded in the hands of Mussolini but not under the fist of Baruch Moses Levine. Political prisoners immured by the benevolent Mussolini, thinking only of the welfare of Italy, were only getting their just deserts; but under the rod of the tyrant Levine they were patriots who must be freed. . . . The groups in the streets converged and became a mob.

"On to the jail!"

"Down with the Jewish conspiracy!"
The soldiers joined them.

* * *

And from the jail to the palace! In the great square where the multitudes had so often acclaimed the savior Mussolini, they now reviled the despot Levine.

"Down with the Jewish conspirator!"

"Down with Levine!"

"We want liberty."

"Down with the Jewish tyrant."

Mussolini had fled. Through the deserted corridors of the Chigi Palace the people marched and took possession in the name of a free Italy.

"Italy Saved from the Jewish Conspiracy," read headlines in newspapers that had but a short while before extolled the Mussolini system as the only perfect thing in an imperfect world.

* * *

My friend and I read the news from Italy with relish and our explanation that Baruch Moses Levine was only an empty creation of ours caused all the world to laugh, except Italy.

"You see," I said, "what may happen to a man when we make a Jew out of him without asking? As Mussolini he was Caesar; as Levine he became the hunted enemy of Italy, the Jewish conspirator who had plotted against the liberties of the nation."

"Anyhow," my friend said, "we have set Italy free."

Let this story be added to the mythology of Rome, and though there is no historic truth in it, we plead that even in a myth there may be a grain of truth.

Moses Mendelssohn

By A. L. Sachar

Friar: *Nathan! Nathan! You are a Christian! By God, you are a Christian! There never was a better Christian!*

Nathan: *We are of one mind! For that which makes me in your eyes a Christian, makes you in my eyes a Jew!*

—Lessing: *Nathan the Wise.*

HE 18th century in European history was an age of rationalism, of intense intellectual activity, producing a new and prodigious Renaissance. It stood sponsor to the genius of Voltaire and Rousseau, of Newton and Adam Smith, of Goethe and Pope. Medievalism was still strongly entrenched, but the hosts of the emancipated were steadily battering at its foundations.

In Jewish life, however, the early 18th century was the nadir of a long history. Persecution and repression had succeeded beyond the wildest dreams of the bigots and the unscrupulous. Jews were nearly everywhere sunk in superstition: learning had decayed and leadership had so far degenerated that it was impossible to find a worthy champion in the libels which were concocted against Jewish literature. It was the age of Eybeschutz and his uninspiring controversy over the miraculous powers of amulets: of Messianic imposters who, despite their incredible claims and almost patent rascality, attracted large followings. It seemed that Judaism had become a mass of meaningless formulae, totally divorced from life, unworthy of the respect and loyalty of sincere and sensible men.

Yet the spark of life smouldered in the very heart of the dry rot. And at last, when it appeared as if it would go out altogether, three magnificent characters appeared to give it strength and to guide Judaism out of the cave of death. Israel of Moldavia, laboring in the recesses of the Carpathian mountains, created a warm, emotional Chassidism which, despite its later degeneration, brought new life to thousands of neglected souls in Eastern Europe. Elijah, the venerable sage of Vilna, revitalized Talmudic study, destroying the old intolerable hair-splitting which had reduced it to gibberish. Above all,

there was Moses Mendelssohn, who restored self-respect to the Jews of the West and ushered them into the intellectual and aesthetic life of the European world.

Mendelssohn was born in Dessau, Germany, in 1729, the son of a humble scribe. The father denied himself necessities in order to give the young lad a good Hebrew training, and Moses did not waste his dearly purchased opportunities. Before he had passed his *Bar-Mitzvah* days he was engaged, with intense delight, upon material far beyond his years. His diligent application to the philosophy of Maimonides brought on an illness which left him weak and delicate and deformed. "I have my hump," he used to say with a wan smile, "from the great Moses."

At 14, Mendelssohn begged his way into Berlin, from which Jews were rigidly excluded, except in the rarest instances. Here, tried at once by illness, poverty, and obloquy, he continued serenely to read and develop. The world had astonishing treasures to offer; Berlin, in Frederick the Great's day, teemed with intellectual effort. Mendelssohn was a "steed that required double fodder" and he responded with ease to every stimulating influence. He learned to use the German language with a facility which was later to astonish even his detractors.

In 1754, Mendelssohn met Gotthold Lessing, the brilliant German critic and dramatist, one of the most liberal spirits of the 18th century. Lessing was immensely impressed and, in a letter to the friend who had brought them together, he wrote, "His integrity and philosophical mind make me anticipate in him a second Spinoza, lacking only his errors to be his equal." The two became fast friends, and the elite of fastidious Prussia looked in wonder at the spectacle of the leading man of letters boasting of an intimacy with an ugly little hump-backed Jew.

Lessing had already begun to preach his gospel of tolerance in a youthful drama entitled "The Jews," published in 1749. He had there pointed out the excellent qualities of the Jews and had pilloried Protestant bigotry which ignorantly degraded a noble people. The little drama was

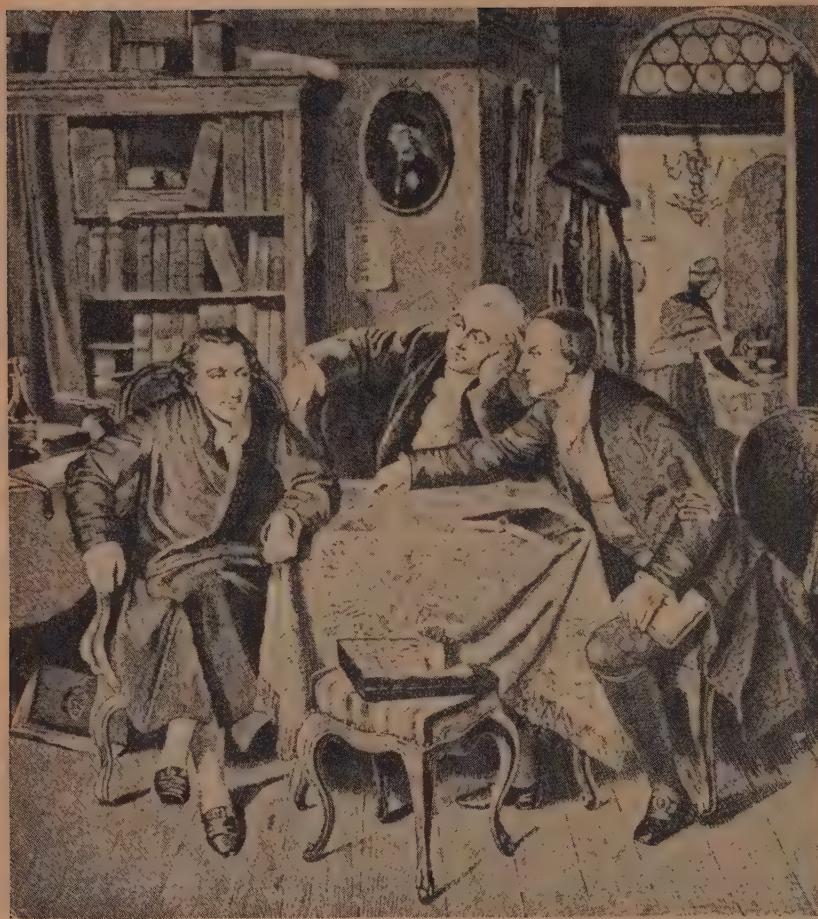
theory spun out of Lessing's breadth of heart. In Mendelssohn the young critic met the type whom he had idealized, a brilliant intellect, a lovable nature, an expansive spirit. "Nathan the Wise," the masterpiece of Lessing's maturest genius, was undoubtedly created around the personality of his gifted Hebrew friend.

The patronage of a famous man of letters smoothed away difficulties for Mendelssohn, whose first work, a criticism of the national neglect of native philosophers, was published through Lessing's influence. Thenceforth his rise was rapid. His essay, in 1755, on the philosophy of the beautiful, became the basis of aesthetic criticism in Germany. His reviews in philosophy and literature were always as well written and as courageous as they were profound. He dared to criticize even the verse of the Emperor Frederick and almost angered the royal poet, whose "dirty linen" Voltaire had been obliged to wash. Mendelssohn became a national figure when the remarkable lucidity and clearness of his prose enabled him to win the first prize in a contest on a metaphysical subject, sponsored by the Berlin Academy. The achievement was the more spectacular because the future King of German philosophers, Immanuel Kant, was also a contestant. A few months later, Mendelssohn was given the privileges of a *Schutz-Jude*, which released him from all onerous Jewish burdens.

In 1767, Mendelssohn, taking Plato's famous dialogue as a model, wrote the *Phaedo*, a discussion of immortality in which the current cynicism and materialism were attacked. There was little originality in the volume but it was written with the same charm and clarity that characterized all of Mendelssohn's work, far from the German tradition of ponderousness in learned dissertations. Translated into nearly all languages and reprinted innumerable times, it became the most widely read book in Europe. It won for Mendelssohn the name of the "German Plato" and the esteem of the leaders of German thought.

Mendelssohn had always associated himself with the life of his people, even when his society was sought by the aristocracy. But he had little op-





Mendelssohn, Lessing, and Lavater playing chess.

portunity to make these associations positive until an attempt was made by a shallow evangelical minister, Lavater, to convert him to Christianity. In the ensuing controversy Mendelssohn obtained an unparalleled opportunity to answer with finality whether a Jew could be a good man and yet remain a Jew, a thought which was still strange to the average Christian.

Having become, almost accidentally, the zealous champion of his people, Mendelssohn now turned to the formidable task of raising them from a degraded and misunderstood position. In 1783, he translated the Pentateuch into beautiful German prose and added a clear, concise commentary, disburdened of all dialectic and theological bias. Its influence was enormous. Rarely has a volume created so profound an intellectual revolution. The Jews, whose long confinement within physical and mental ghettos had corrupted their speech, learned German from the translation. Like children with a new toy, they used the instrument to dabble in every field, and

their minds, long cut off from the channels of western thought, were now flooded with new ideas and new points of view. Gradually the whole motif of Jewish education was changed. The Bible was no longer taught merely to inculcate religious principles. Its literary and aesthetic qualities were also emphasized, and Hebrew grammar, long neglected, was at last scientifically investigated. By one masterful stroke Mendelssohn thus opened a new world to his people. They became interested in other civilizations than their own. Many of them began to long for citizenship, for participation in the life of the nation. They became Germans and Europeans.

It was natural that many who climbed out of the traditional rut should be completely carried away by their newly discovered freedom. The Prussia of Frederick's day was the center of a devastating cynicism called "The Berlin Religion," which often worked havoc with minds not accustomed to free thought. The Church had found it difficult to wrestle with it and the synagogue

now faced the same problem. Thousands of young Jews threw over every restraint and became utter pagans. Others, enamored by the apparent superiority of Christian beliefs, accepted baptism. Still others, finding their newly awakened ambitions checked by their Jewish loyalties, dropped them and, as Christians, knocked at the gates which they yearned to enter.

The tendency towards disintegration was hastened in the famous salons of Austria and Germany. The salon was an important institution in the latter 18th century. It brought together, socially, the leading political and literary figures who discussed, with wit and charm and without restraint, the politics, drama, and literature of the day. Several Jewish salons became enormously popular and helped to raise the tone of German intellectual life. Mendelssohn's drawing room was a favorite gathering place. After his death, the cultured elite came of an afternoon to the home of his dear friend, Dr. Marcus Herz, whose clever wife, Henrietta, became one of the most popular hostesses of the day. When the revolutionary statesman, Mirabeau, came to Prussia in 1786 on a secret mission, it was rumored that he spent more time in the Herz home than at court. For several years the salon of the beautiful, cultured Rachel Levin, the wife of Varnhagen, critic and biographer, was counted the most cultured center in Europe. It became the rendezvous for Jean Paul Richter, Schlegel, Schelling, Von Gentz, and a dozen more famous philosophers and literateurs.

Christians and Jews, meeting on equal terms in such an environment, learned to understand each other better. But in nearly every case, loyalty to Judaism disappeared. Henrietta Herz was soon involved in Christian amours. Rachel, though never disinterested in the welfare of her people, accepted baptism. Mendelssohn's own daughters cut themselves adrift from the faith which their father had labored to revitalize and followed their husbands and lovers into Christianity.

The older, more conservative folk, frightened by the defections of so many brilliant Jews, naturally decried the new influences which had come into Jewish life. They insisted that a liberal education was a curse, that it was better to live completely in the Talmudic world than to be led astray by every will-o'-the-wisp philosophy. They fought bitterly against

(Continued on Page 301)

Jewish Student Life in Paris

By Samuel Tenenbaum

T the home of a cultured Viennese, the daughter of my host expressed surprise that I made no effort to hide my Judaism, and even more surprise that I seemed glad to have everybody know about it. It appears that in Vienna the Jew suffers from a great deal of prejudice.

She told me of a group of students who had organized an attack against a Jewish professor of the medical school.

What surprised me was the matter-of-fact tone the girl used. She wasn't indignant. I raged. "What happened? What about the authorities?" She didn't understand my point of view. There was really nothing to rave about. If you were a Jewish student, you expected such treatment.

In Paris, the Jewish students comprise a separate world. And there I learned much about them. The gayest and most tolerant city in the world welcomes students. In Paris it makes no difference what race, what color, what beliefs you may or may not have. The student is respected. As Disraeli is reported to have said, "I am a gentleman of the press and need no further introduction," so the Jewish student may say, "I am a student and that is as proud an escutcheon as one can find." From all over the world, Jewish students flock into Paris. Especially numerous are the delegations from bigoted and hate-ridden countries, where *numerus clausus* provisions hold. This barbaric piece of iniquity sets a limit to the number of Jews who may enter the university.

As a class, the Jewish students in Paris are miserably poor. It is easy to recognize them. Their cheeks are shrunken and their eyes bulge, lit by a spiritual light. In the Latin Quarter they occupy all the garret rooms, 'way up on the fifth, sixth and seventh floors—the higher the better, for there the rooms are more inexpensive. Strolling down the picturesque, narrow streets during the early hours of the morning, one can see faint lights pouring out of windows from the top-most stories. If one went up, he would see Semitic heads bent over books.

This incident may perhaps give an insight into the way they live. I had gone into a restaurant, expecting to



A typical street in the Latin Quarter

eat a good meal, but with my meagre knowledge of French the only thing I could succeed in ordering was omelettes. A young man next to me asked, "Sprachen sie Deutsch?" I answered that I spoke Yiddish. Whereupon, it developed that he, too, was a Jew. I ate a good meal that afternoon, and settling down with a cigarette to top off the delights of French cooking, it first occurred to me that my companion had ordered soup and stopped.

"No more?" I asked.

"For a student it is enough. I shall eat again tonight."

"How do you manage to live?" I asked.

He smiled. "You Americans . . . If you were a student you'd manage,

too. If you had rolls and coffee —well, what more do you want?"

I learned that he came from a small Polish town, and that he was dependent on support from his parents. "And," he explained, "they are poor. The war has ruined them." He had already gone to medical school seven years, and the end was not yet in sight. "Why so long?" I asked. "Do you not understand? My parents are poor." Further questioning developed that when things became altogether unbearable, he would quit the university and take a job as a conductor or as a dishwasher or as a porter. But labor in France is cheap and even when a Jewish student has employment,

he lacks necessities. But by hoarding every penny, he was able, by working a year, to attend school a year. These intermissions had lengthened his course.

If this were an isolated case, it would not bear repeating. But it is typical. There are Jewish students in Paris living for as little as \$15 a month, and, as one student said, "If less, then less." The expenditure of \$20 a month is considered average.

They eat in the small restaurants with which the Latin Quarter abounds. From these, there sometimes emanates a stench. Of course, the stench isn't the thing that attracts. The price does, a five-course meal being obtainable for as little as 20 cents. Few

students allow themselves more than one regular meal a day.

I remember talking to Dr. Maurice Liber, of the Temple Rue de la Victoire, the largest and most influential temple in all France. Of the Jewish student he said: "They work all hours of the night. Some eat, some don't. Some of the students manage to live, and others die from tuberculosis. When they are graduated, some have a stomach and some haven't. Some can eat and some never can. And saddest of all are those who are graduated and can eat and then cannot find a position, or else get a position paying so little that they continue to starve afterwards."

Some of the students are fortunate; they have relatives living in America. They eat regularly. But a student with a rich uncle in America has his lot even more bitter than the average. When his stomach is empty and he thinks of his uncle, his eyes become dreamy and his face moody. If that uncle only would send \$10 a month. Well, even \$5. But if he doesn't—

The scene, however, is not entirely a grim one. In fact, as a group they are happy, living rich, earnest lives. One has to know them only for a short while to be convinced of it. They take their hardships nonchalantly and philosophically. They smile a good deal and joke a good deal. When a fortunate member manages to scrape together a few francs, he imparts the good news to the others and there is joyous hilarity as they pack into a taxi and make for a good restaurant, as good as the money warrants.

They are buoyed up by their dreams. Today they may live in poverty, but tomorrow they will be great scientists, doctors, engineers, authors. They shall serve mankind, science, and the world. When in such moods—and they predominate—there are no happier people. Their suffering becomes a gay lark. In the evenings, one can see them in groups parading down the Boulevard Saint Michel, singing at the top of their voices, making eyes at the pretty girls, swinging their canes high. Or else they may sit in cafes, discussing the latest books, the last exhibitions, music, the problems of life, socialism, anarchism, nihilism. For hours they forget their small selves in the bigness and the vastness of their ideas.

In culture and spiritual strength they are rich indeed, much more so than our wealthy American students. Their love of their studies is all-ab-

sorbing. From that they get their pleasure and happiness. I remember that roommate of mine, a student of the Sorbonne. He would study until five o'clock in the morning, get two or three hours' sleep, go back to his studies, and then rush to give a lesson at two, and then back to his books. He knew I didn't like to have anybody eat in my room, so secretly he would shove a lump of bread in his mouth and hurriedly swallow it. No, I never caught him. Neither did I want to. I have yet to see anybody who was as whole-heartedly happy as he. As long as he could read Bergson, whom he worshiped, and as long as he had several volumes of philosophical mathematics and, for lighter moments, a volume of Latin verse, what more could he ask or want of life?

In the Latin Quarter, there is no class distinction. Rich or poor, prominent or obscure, the student is treated with the respect accorded all students. And it should be said that the poverty of the student is not ugly, as poverty so frequently is. To them, it is a gay lark, and this carefree and Bohemian attitude make their lives seem rich and beautiful.

What hurts more than anything else is to hear of men who reach their mark, men who are great professors, great physicians, great scientists, but cannot enjoy their fame because of chronic diseases and ailments, induced by years of privation and want. There is one great Jewish mathematics professor at the Sorbonne who has an artificial stomach. Another one suffers with excruciating pains in the head. A third has become so accustomed to shabby dress that he has grown absolutely repulsive. Hard, unnatural living—these turn normal lives into crazy patterns. These stories were told to me by struggling students. At times, the question cannot help but come to them, "Is the struggle worth while?" At such moments life seems empty and vain, but they quickly dismiss such thoughts and soon they are their optimistic selves.

Recently the Jewish students at the Sorbonne organized into an association for mutual aid. When there are many problems to be met, it is easier to meet them in common. The membership shows large delegations from Austria, Roumania, Hungary, and Poland, countries which make it difficult for Jewish students to enter the University, and when they do, subject them to prejudice and hate.

Palestine also sends large numbers.

The reason for this is that Palestine has not yet organized facilities for higher education. The majority of the Palestinians earn their living by teaching Hebrew in Talmud Torahs, which are being opened up by the tens of thousands of Russian immigrants who have settled in Paris since the Russian revolution. As a group, these students intend to return to their own country when they graduate.

The American Jewish students come to Paris for the most part for the adventure of the thing. This does not include persons who are specializing in French, and those who are trying to save money, as the cost of attending a European university is considerably less than that of an American university. The bulk of the American students are Bohemians and Greenwich Villagers, who study art, literature, and the classics. What progress they make in their studies the writer is unprepared to state, but he can testify to their expertise in getting about cafes, night clubs, and dance halls.

But Paris, gay Paris, welcomes all students. It matters not from where they come or who they are. And the Jews, the People of the Book, whipped about by barbaric hate and prejudice, cannot be separated from the Book which they love. To them it is sacred, and if Poland, Hungary, Austria, or Roumania bolts the university door in their faces, they show up in Paris. Now as in centuries gone by, the Jew is maintaining this tradition of the love for learning. High above, in the garrets, you can see their lights burning in the early hours of the morning, as they pore over their books, uncertain about tomorrow's breakfast, but clinging tenaciously to the things of the spirit, as is befitting the People of the Book.

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Bina Abramowitz

By Max M. Gilbert

LIGHTLY I stepped across the threshold of a brilliantly emblazoned hall, and there I stopped. A grey-haired man was speaking; slowly, solemnly, groping for words, as it were, from his heart. And yet the vast assemblage seated at little tables covered with viands did not eat, nor did they look at the speaker. Their gaze was riveted at the dais, for the center of attraction was Bina Abramowitz.

It was a testimonial banquet tendered to her by her colleagues on the occasion of her 60th birthday and her 45th year upon the Yiddish stage. To the world at large it bore no momentous significance, but in the Land of Make Believe of the Yiddish stage it marked not merely a birthday in the life of its most beloved member, but a milestone in its own history. For Bina Abramowitz's life is the life of the Yiddish stage; her career epitomizes the development of whatever is best in the Art of the Yiddish Theater, of which she has been one of the central figures from its very inception. How fitting, then, were the tributes that were lavishly and deservedly paid her by the leaders in her profession, among whom were Sholom Ash, Leon Kobrin, Dr. A. Mukdoini and Maurice Schwartz!

The beginnings of the Yiddish theater might be traced to the seventh decade of the last century. A growing trade between Russia and Turkey attracted a group of itinerant singers to the inns along the trade routes. As this trade was carried on in great measure by Jewish merchants of Russia they were quite willing to reward handsomely the troubadours who dallied with their songs at the inns. In the course of time these "minne-singers" would enlarge their programs on holidays, by the addition of sketches particularly adapted for the occasion. Thus were first produced *Purimspiele* — playlets based upon the Biblical stories of Purim. Encouraged by the successes of these performances the little troupe of itinerant players began to make more permanent homes at the prominent inns and added sketches of Biblical or secular import to their vocal programs. And thus developed tavern players in the more important towns of Roumania,



Bina Abramowitz

Bessarabia, Galicia, and Southern Russia. The father of this movement was Abraham Goldfaden, who later organized the first formal Yiddish theatrical organization.

By 1880 small theatrical companies were located in the larger cities that possessed a fair proportion of Jewish inhabitants. One of these was in Odessa, and here, at the age of 15, Bina Abramowitz entered upon the Yiddish stage, and here the Yiddish stage, also, embarked upon its career.

Bina Abramowitz was born on *Simchas Torah*, 1865, in the town or village of Soratoff on the Volga. Her childhood was spent at the home of her grandfather in Nicolaiev. This man exerted a profound influence upon his granddaughter. In spite of his trade of shoemaker, a calling that was held in traditional disrespect, the old gentleman was the spiritual leader of his community. He occupied a position similar to the community Rabbi; to him they came for advice and hope; he was the arbiter of all their petty squabbles. The virtues of the patriarch were his. He counselled and admonished; he bestowed praise and censure wherever merited. He helped financially to the limit of his meagre resources, and even beyond that. Here Bina imbibed lofty thoughts; here she learned to judge with sympathy and

consideration; here the *Mutterherz*, that she was to portray so effectively in the future, was first aroused.

Here, also, she had her first opportunity to observe different kinds of character. For her grandmother was the direct antithesis of her kindly and charitable spouse. She was irascible where he was genial, parsimonious where he was liberal. Thus nature delights in uniting opposites. Bina remained there until the age of 15 when, at the death of her grandfather, she rejoined her mother and sisters at Odessa. In the latter city she witnessed a performance given by Goldfaden's company. She became violently stage-struck. As a consequence she joined the company as a member of the chorus.

In this humble position Bina Abramowitz began her career. Three years later she married a fellow member of the company, also a pioneer of the Yiddish Theater, and until 1903, when he died, they shared meagre triumphs and great hardships.

In 1886 the company traveled through Galicia and Roumania, presenting their simple plays; but after the assassination of the liberal Alexander II of Russia, the Yiddish Theater was interdicted, and the little troupe emigrated to America to establish a new home.

The first decade of the Yiddish theater in America was the era of the Yiddish Operetta. Under the leadership of Goldfaden, Hurwitz, and La-teiner, the theater presented Goldfaden's "Shulamith," "Die Zwei Kuni Lemels," "Die Mame mit dem Enekel," and "Bar Kochba." These plays marked the first development of the old *Purimspiel*, the folk songs, and the tavern plays of decades prior. They combined the three elements and were distinguished by showy settings. The romantic and scenic ruled. There was no trace of the realistic, for realism was unknown on the Yiddish stage. When a play was produced without music, it was a melo-drama. In these plays, Bina Abramowitz played the whole gamut of existing roles. She was soubrette, juvenile, lover, queen, or mother, as the exigencies of the play demanded. But her special aptitude for mother roles even in those days was apparent, and the story is told that Goldfaden pre-

dicted a great future for her as such, when he witnessed one of her early performances. Like Muni Weisenfrend, she, too, distinguished herself by her portrayal of old age while still young.

About 1895, a new force asserted itself on the Yiddish stage, and completely changed the trend of Yiddish drama. Jacob Gordin became the leading dramatist, and with his "King Lear," "Gott, Mensch, und Teufel," "Die Kreutzer Sonata," and "Mirele Effres," he brought to the Yiddish stage the realistic and poetical. He introduced realism. The themes, while still Jewish in content, were no longer drawn from Biblical history or the comic elements of European Jewry, but from the *Sturm und Drang* of Jewish life, both within the family and outside of it. Here Bina Abramowitz entered upon the second stage of her career. Here she portrayed character parts, and here she developed her "mother" roles. She became the mother of Israel. For her "mother," the Jewish mother, differs from all others.

Dr. Mukdoini expounds the essential difference in his appreciation of the work of Bina Abramowitz, the Jewish mother is not merely the biological progenitor of her offspring. Thousands of years of trembling anxiety for her children's safety have made trembling solicitude her cardinal trait. From the day of their birth

to the last day of her own life she lives in eternal terror for their safety. Like the mother hen she truly keeps her chicks under her protecting wing. Self is forgotten. All thoughts and hopes and prayers are centered upon the child. Racial persecutions have developed this fear-complex until not only her child but her whole household, husband included, is a cause of abiding anxiety. She becomes not only the children's mother, but the mother of the entire family. And this complex mother Bina Abramowitz plays—to use a trite theatrical expression—to the hilt.

After about a decade of Realism introduced by the works of Gordin, Leon Kobrin, and a few others, in which Jacob Adler, David Kessler and Sigmund Mogilevsky distinguished themselves, all three of whom have already answered the last curtain call, the serious Yiddish drama entered upon a new phase of its development. In 1917 the Yiddish Art Theater was established. The company at its inception included such an array of artists as Rudolph Schildkraut, Jacob-Ben Ami, Ludwig Satz, Bina Abramowitz, Celia Adler, Maurice Schwartz, Henrietta Schnitzer and Bertha Gerstein, to which were added later Anna Appel, Elihu Tenenholz, Yehiel Goldsmith, Ben-Zion Baratov and Goldfaden, grandson of the founder of the Yiddish drama. The theater now emancipated itself from servile adherence solely to Jewish topics. It became cosmopolitan in its choice of dramatic material. The repertoire included such diverse plays as Toller's "Massemensch," Romain Rolland's "Danton," Andreyev's "Anathema," Gogol's "Revizor," a play from the Chinese, "The Dybbuk," and plays by Sholom Alechem, David Pinsky, Peretz Hirshbein, Sholom Ash, Ossip Dimow and H. Leivick, to mention the leaders. But while differing in its choice of plays from any former period of its history, the Yiddish Theater has retained the folk element of its early life, as well as the realism of Gordin. It has added, however, a modern stage management and a production on the style of the Moscow Art Theater. The star system has been subordinated to harmonious ensemble and repertory.

And yet, while the star system has been subordinated, the art of Bina Abramowitz asserts itself in any part that she may grace. Whether it be one of the prominent roles or just some poor beggar woman with a half dozen lines in the entire play, her part becomes the keystone in the arch of the performance. And how does



Bina Abramowitz in "Jewish Romeo and Juliet"

Bina Abramowitz achieves this well-nigh magic characterization? It is the result of most painstaking study and attention to the smallest details. She studies and enters into her character until it is superbly delineated; her characters have a Tolstoyan realism and a sympathetic understanding; she is reputed to possess the best diction on the Yiddish stage; she is endowed with a resonant and at the same time most pliant voice; she employs the very minimum of facial make-up, leaving facial by-play clear, and she possesses consummate body adaptation. See her in a portrayal of a withered old beggar woman and you behold her body, that could play a majestic queen, shrunk to a malformed dwarf.

Bina Abramowitz is the wife of Mr. Kalmon Juvelier, himself one of the leading actors on the Yiddish stage. He, too, is one of the pioneers. He started as a Yiddish troubadour in those early, glamorous and trying eighties. A tenor of artistic ability, he was the outstanding figure during the Operetta days of the Yiddish drama.

I asked Bina Abramowitz recently whether she still enjoyed playing the "Mutterrollen," and this mother of three children and grandmother of six grandchildren answered me with that maternal look and smile that has enraptured theater-goers for decades: "Far wos nitt, ich bin doch a mamme!"



Maurice Schwartz (left) in a scene from Gordin's "Gott, Mensch, und Teufel." It was in realistic plays of this type that Bina Abramowitz began to develop her famous Mutterrollen.

HOLLYWOODIDIOTS

by ALLEN E. RIVKIN..

YOU'VE probably already seen and heard Mal Ervine in the "Passion of God." I know. I know. Don't tell me. I live with him. But it is a good picture, at that. Mal's voice sends a thrill through you, especially in that love scene with Kitty. You know—that one in back of the tailor shop where the sun is sinking behind the hills of California and the locale is supposed to be the slums of Chicago's Halsted Street district. That wasn't Mal's fault, though. You see, he'd never been to Chicago; in fact, he'd been in two towns: Minneapolis and Hollywood! Born in Minneapolis, spoiled in Hollywood. . . . All that he knew of the world he'd seen in silent newsreels and postcards sent him by admirers from Shanghai to Calcutta. Furthermore, he didn't care to see any of the world that wasn't bounded by film studios and talking stages. He said he could look at a shot in the projection room and tell whether the mountains were real or faked.

* * *

Manny Erbstein (as I knew him) and I went to Sumner, *cheder* and North High together. That was back in Minneapolis. In fact, Doc Golden brought us both into the world. He was born in March and I in November. He always threw that up to me when the *melamed* would smile in my direction. He said that, because he was nine months older, I shouldn't be playing up to the teacher all the time. But Manny had his day in *cheder*. I'll never forget that fateful *Rosh Hashonah* when Manny jumped into the post made vacant by the very timely disappearance of the *rov*'s son. He went through the whole service with the suavity of an old timer. That came, of course, from hearing Jake, down at the Tribune's alley, chanting every night after the mail edition had been put into the bags and hauled off to the post office. We'd both listen to Jake, the retired pug. He'd tell us how he'd battled with Johnny Tilmann and Gus Bloomberg and how fighting wasn't what it used to be. Then he'd break into a yodel. We'd laugh to beat the band at that. That was part of the game, of course. We'd laugh at the yodelling and then he'd

get into the minors. Now that I recall, Manny's face was a study in admiration for the former pug who could chant as softly and as mournfully as did Jake. Those evenings in the Tribune alley are probably responsible for the fine voice that movietone Mal gives you today.

If you already have the impression that, because we went to *cheder*, our folks were *frum*, you are following this beautifully. I'll wager that Erbstein's and ours were the two most religious homes on the North Side. Why, Manny and I couldn't even carry our paper routes on *Shabbos*. We couldn't even leave the yard!

Cheder, grade school and paper route-carrying days rolled into high school years without much band-playing. Manny's thespianic ambitions found expression in a play production class. I wandered into journalism because a newspaper man's job seemed to be filled to the brim with romance. Then Manny wanted to work on the school's weekly and I fixed it up for him to review downtown plays. Since a dramatic critic is, for no good reason, considered of greater importance than a mere reporter, Manny tried the age-old game of ritzying his former paper buddies. It was even said, in some quarters, that Manny was *rishus*. It wasn't true, however, since Manny confided in me plenty of times that Jews bothered him and if a fellow wanted to get anywhere either in journalism or dramatics, the less he was seen with Jews, the better he was off.

Manny made quite a reputation for himself in "The Mikado." The local Savoyards raved over his antics as the Executioner. Carlton Potter, on the *Journal*, said "Master Erbstein shows an understanding of Gilbert and Sullivan that few professionals ever attain. We have been attending this young man's performances for the past three years and predict, without fear, that he'll bear future watching. . . ." Manny hardly spoke to me after that although he did not know that Potter was a co-religionist and was plugging for the kid more for that reason than any other. As I remember it, Manny's Executioner was pretty bad. That is neither here nor there, of course, but

it probably shows what amateur performances sometimes lead to.

Having done so well in high school with his Art, wasn't it only natural for Manny to continue at the University? His freshman year swamped him somewhat, since the orientation was a little difficult. Public Speaking and Interpretative Reading followed after the prerequisite English courses, and it was only after he had won the declamation contest that he was elected to The Masquers, the best dramatic society on the campus. This was a surprise to me. While Manny and I had been fairly close (we joined the same fraternity), I had continued with my journalism and didn't get around to the auditorium except on opening nights.

The Daily gave columns of space to the announcement that The Masquers had chosen "The Merchant of Venice" for their spring production, and what a hubbub arose when the name of Manny Erbstein was flashed to play the role of Shylock! The instructor of dramatics said he wanted "realism" in his vehicle and that Manny Erbstein was the young man who could give it better than any actor on the campus. The boys at the fraternity house were aghast at Manny's accepting the role since they knew that the dramatic department would want to give the Jew-baiting interpretation to the part.

We cornered Manny one night in the house's library and shot at him, "You've got plenty of *chutzpah* accepting a thing like that, especially since the rest of us are doing everything possible to kill prejudice on the campus. How can we work toward a plane of equality and better understanding if you, the best actor on the campus, allow them to hand you a role like that?"

"You fellows are crazy," Manny said. "The theater is so far from anti-Semitism that one shouldn't even say the two words in the same breath. . . . Anyway, Art is Art and don't try to rationalize it, please." And with that he was gone . . . to rehearsal!

We talked of expulsion. We did go so far as to forbid him to enter the house for the rest of the term. He smiled when he got our ultimatum. We thought he would get dramatically

furious and emote on the stupidity of undergraduates. But he didn't. He looked at his wrist watch and yawned, "Time for rehearsal. Good night, fratres."

We were all there at the premiere. Second row, if I remember rightly. I was covering it for *The Daily* and you can believe me when I say that I came there to make a bum out of Manny even if it meant my being kicked off the paper.

Do you recall the opening of Scene III, Act I, where Bassanio enters with Shylock and Shylock agrees to give him 3,000 ducats if Antonio will underwrite it? It was then that Manny gave us the wink. But we missed his wink entirely. We thought it meant, "I'll play this Shylock as Christian as I please and try to do me something, you big stiffs."

We sat there tense and entranced. Every time he entered we shuddered. His exits were exhausting reliefs. . . . He was detestable, hideous, gruesome—as the lady behind us said, "Just like a Jew!"

The curtain opened for Scene I of Act III. Salanio and Salarino come on and Shylock follows a minute later. . . . "Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions. . . . If you poison us do we not die? And if you wrong us, shall we not revenge?"

Like a thunderclap the wave of applause rolled through the auditorium. Manny had changed the whole interpretation in one speech, the speech of "The Merchant." There was more love for the Jew in that auditorium that night than there ever had been before, than there ever has been since. It was all Manny. That was his wink to us that we didn't catch.

Of course, Manny had to resign from The Masquers immediately.

* * *

We reached Hollywood two months after graduation. Manny started by registering at all the studios (there was no Central agency then) and I hung around the publicity office at Universal City. First Manny disregarded the *Shabbos*, next he began to omit his regular morning *davening*.

But that could be forgiven, perhaps. Extras work when they can and, while making a screen name, cannot pause for the ancient rules and regulations, he said. Then, one morning, when he had to get up at 6 to make an 8 o'clock departure from Culver City to location, I noticed he didn't pray over his *t'vilim*. It worried me and I spoke to him about it. He laughed outright and countered with, "Baby,

this is Hollywood—not Jerusalem." . . . Well!

One morning he rushed breathlessly into my office (I was reading for the Wild West department—research on "Horse Operas") and blurted out, "Got to use your dress suit. They've given me a solid week at Paramount in a ballroom scene. Going to be 'atmosphere' at \$20 per." I was elated. He had been depressed of late because the breaks hadn't come as fast as he had planned. Day after day at the studios, with a begging "Anything for me today, Fred?" had made him crawl lower and lower in his own estimation. So this opportunity was something, indeed.

Fact is, I borrowed a car from Milt, my boss, and drove him 'way into town so that he could get back on the set before noon. He was my roommate, after all, and I was almost as interested in seeing him get along as I was in making my own way in this city of morons, fakirs, button-hole makers and dilettantes.

He had fixed it with the camera assistant so that we could both see the rushes the next night. My, but he looked grand! Why, he screened excellently and I told him so. In fact, I told him that since this was Friday night, why not drop into a kosher restaurant (we hadn't done that for months) and celebrate properly. His acceptance was so prompt I felt proud of my suggestion.

One part worked into another, and his story is no different from that of any other star. But it is different, at that, now that I think of it.

It took me a long time to get used to Mal, but I did. It was my pleasure to Manny him whenever the critics gave him a nice sendoff. All in all, though, he was about as popular and yet as unknown, generally, as are hundreds of youngsters sauntering up and down Hollywood Boulevard of an evening.

The story got around that Strinken, the big talkie director at Warner's, was casting for his first all-talking picture. I got the news before Mal did, so I had him call his representative to put Jay wise to what was going on. Strinken gave Mal a test before the mike and told him to start work. At the time, it seems, Mal didn't know what the plot was or who the supporting cast happened to be.

One night Mal came home looking like a Mack Sennett comedy without bathing girls. "What ails you, boy?" I asked, anxiously.

"Why, it's a Jewish play! Imagine that! Here I've been living down that

idea for years and now they give me a Yiddishe opera! Would it slay you or not?" And he raved and ranted. But he couldn't last, he said, if they were going to jam it down his throat. He'd pull out of the cast and let them get a real Jew like Al Jolson or George Jessel to do the part, he fumed.

Then Strinken had an idea, it seems. He put the synagogue sequence in the first part of the picture. But you've already seen it, haven't you? Well, remember where Mal is heard singing to Kitty in back of the tailor shop and his father asks him to be the *chazan* during *Yom Kippur* because the regular *chazan* is sick? Then twilight and the *schule*? A blurred long-shot of many *tallith*, and then Mal wearing the *rov's* robes in a close-up? And then the hit of the picture: Mal's singing *Kol Nidre*?

They say it stirred Strinken so that he had the Warner boys listen to Mal in the studio.

Whether it was because no noise can be made on a talkie set while a star is recording or whether it was because Mal's singing was so tense, so gripping, will never be known. It grabbed me right in the throat and I am positive that the tears in Mal's eyes and the plaintive note in his voice were real. His hands shook and his body swayed. His mouth twitched ever so slightly and his face was a portrait of religious fervor. He was back home again singing for his father and my father, singing for himself, for me and for his God. . . .

Radio Schedule

EVERY SUNDAY

6 to 6:30 p. m., KHJ, 338.1 meters, 900 kilocycles, Los Angeles, Rabbi Edgar F. Magnin, on Jewish History and Literature.

6 to 6:30 p. m., KFRC, 491.5 meters, 610 kilocycles, San Francisco, Dr. Louis I. Newman, religious, cultural, and communal themes.

EVERY MONDAY

3:15 to 3:30 p. m., WBAL, 262.8 meters, 1060 kilocycles, Baltimore, Rabbi Edward L. Israel, book reviews.

EVERY WEDNESDAY

3:15 p. m., WABC, 348.6 meters, 860 kilocycles, New York City, Rabbi Louis D. Gross, address.

“In Those Days, In Our Times”

By Avinoam Yellin

THE Palestine District Grand Lodge may be congratulated upon its recent achievement: the publication of its first magazine, entitled “News of the Grand Lodge of Palestine.” It is a handsome volume of about 100 pages. The magazine is naturally in Hebrew, in the spread of which the Lodges of Palestine have taken no mean part. Brother Dr. Y. Junovitz is editor.

The magazine opens with an encouraging message from President Alfred M. Cohen, in which he expresses the hope of visiting Eretz Israel in the near future. “The land of my forefathers,” he writes, “touches me very deeply whenever I remember it, and this is very often.”

Then follows a general survey of the history of the Order and its varied activities, mainly based on the material furnished by the *B’nai B’rith* Manual.

Brother David Yellin, President of the District Grand Lodge, one of the *Minyan* founders of the first Palestine Lodge at Jerusalem, and Brother Joseph Meyohas, another member of the *Minyan*, both vividly portray reminiscences of the “good old days.” They are living records of conditions prevailing in the Holy Land and the Orient in the last quarter of the last century, and are not without some humorous touches.

“In those days,” Brother Yellin writes, “the foundation of the Jerusalem Lodge created a complete revolution in the life of Palestine and its mode of thought. The power of the secret army was indeed very great, and contributed to the popular belief that the Lodge undoubtedly possessed supernatural powers over which even the *Memunim* and the other leaders could not prevail.

Real Fraternalism Prevailed

“In those days, only persons who earned their livelihood by their labors were admitted to the Lodge. A person in any way connected with the Christian Missions was bluntly refused. The bonds that then tied the members together were really fraternal. No brother would bring a lawsuit against another brother in the courts of common law or any other external court; every case was brought before a tribunal composed of ‘brethren,’ and its judgment was final and binding. All the brethren without exception used to participate in any important event, whether happy or sad, that took place in the private life of a brother. When one fell ill he was at once visited by brethren who watched over him day and night until he recovered.

Conducted Business in Hebrew

“The Jerusalem Lodge was the first public institution that from its inception made it a rule to conduct all its business exclusively in Hebrew. That was at a time when Hebrew was spoken only by a few persons in the whole of Palestine. So resolute were the members in this respect that the late Dr. W. Herzberg, the founder of the Lodge, could not become its president on account of his inability to speak Hebrew.

“The first activity of the Lodge was to establish evening classes for adults which were voluntarily conducted by our teacher brethren. In its fourth year, in 1892, the Lodge laid the foundation of the National Library which today has a large building containing about 200,000 volumes.

“In 1902, through the devotion of three of its members (the late Arye Levi, Isaia Press, and myself), the Lodge opened the first Hebrew kindergarten. At first the fanatics in the community strongly opposed this novelty, but the community at large supported it, till finally we could boast of three kindergartens in Jerusalem, all of which were chiefly maintained by revenues from school fees.

“Ever since the establishment of the Jerusalem Lodge it was our general opinion that in order to strengthen our position in Palestine we should, on the one hand, enlist the services of the progressive elements in the other parts of Palestine and, on the other, endeavor to penetrate into the large Jewish communities of the Orient surrounding Palestine.

That the “conquest” of these communities was no easy matter, and that at times the “preachers of the gospel” carried their gospel at the peril of losing their lives, we gather from Brother Meyohas’s interesting memoirs.

“But the messengers of righteousness are never hurt,” he writes, after an account of perilous installations in different cities.

Today, after 40 years have elapsed since the foundation of the first Palestine Lodge with its ten members, we find a Palestine District Grand Lodge with seven constituent Lodges at Jerusalem, Tel Aviv, Haifa, Safed, Tiberias, Zikhron-Jacob, and Hedera, having a total membership of about 400.

The Jerusalem Lodge established an immigrants’ hotel soon after the termination of the war. The same Lodge also instituted a Loan Fund, while similar funds, from which small amounts may be borrowed without interest, are attached to almost all the other Lodges. The Carmel Lodge at Haifa can boast of the erection of a beautiful Orphans’ Home at the foot of Mt. Carmel.

But the work of the Lodges is not confined to relief alone; several schemes of a constructive nature are on foot. Through the whole-hearted support of the Constitution Grand Lodge the Palestine *B’nai B’rith* Building Fund has been formed, and it is hoped that we shall soon have a *B’nai B’rith* garden city on the hills of Jerusalem, and later another at Safed.

And what about the future? At the last annual meeting of the District Grand Lodge held in Jerusalem during Chanukah and attended by over 20 delegates, Brother M. Dizengof, President of the Tel Aviv Lodge, and the first as well as the present Mayor of the Jewish Township of Tel Aviv, read a paper, now reproduced in the Magazine, on what he considered should be the program of our future work.

Should Spread Jewish Culture

Our main mission, this practical dreamer thinks, should be the spread of Hebrew and Jewish culture amongst our fellow-Jews in the adjacent territories. His frequent visits to Syria, for instance, have convinced him of the necessity of this undertaking. Jewries in these countries are like the dry bones of the well-known prophecy; economically, politically, and culturally they are insignificant entities; they need some one to cause breath to enter into them that they may live. Who if not we in Palestine, where Jewish life is so vigorous, can cause that breath to enter into them?

May this prophecy come true!

Old Brussels

By D. Lehrer

THE last conference of the Belgian archeologists, there arose a heated controversy between two parties, one in favor of preserving the past, and the other against it. Well known historians let themselves loose in a great altercation.

One party maintained that we ought not to expel the quiet past from the noisy present. Let all historical places remind the living generations of the events gone by. We cannot permit history to be removed from the open streets and be petrified in segregated archives. Another opinion was expressed with equal ardour by the second party. While paying due homage to the memories of the olden time, they still believe that old ruins are a check to the onward march of the present. It is true, we are sometimes too brutal, when destroying the past, in our eagerness for all that is modern, but words will not curb this process. We shall accomplish much more by preserving only what is not too incongruous with the spirit of the time than by being ultra-conservative.

Thus the venerable archeologists lamented in heated controversies the passing of an old world. The subject of the discussion was chiefly Old Brussels, the really beautiful antique Brussels which is gradually disappearing, making room for tall, heavily-pressing structures.

In many places of old Belgium the lives of people are still deeply immersed in the spirit of by-gone ages. There are many towns that have succeeded in preserving the appearance of the earliest middle ages. These medieval towns still feed the young generation on ancient legends, and amuse themselves with old heathen celebrations. In the misty twilight when—as Rodenbach would have it—we see the dead rise to communicate legends to the living, at such moments Belgian children are still terrorized with stories of the *Wandering Jew*. Almost every Belgian village has its own story of the *Eternal Wanderer*. Every village knows of a place within its confines where "He passed." Old Brussels, too, tells such stories.

The City of Brussels is very old. Its history stretches back more than 1,300 years. The old districts, full of narrow crooked streets with worn

buildings sunk in the ground, remind us quite forcibly of distant times. Everywhere, in the costumes of the people and in the architecture of their houses, we find traces of different rulers who reigned on Belgian soil.

The Belgians are proud to this day of the famous verdict of Caesar: "A brave and unconquerable people the Belgians are."

According to the remarks of many Belgian historians there were Jewish settlements in this country even before the eighth century. At the beginning of the ninth century we already find Jews in the Belgian capital. We know accurately the places where they lived. The present Jewish quarter in this city is indeed at one of those places. It is remarkable that a 1,000 years since those days when Eastern Jews settled on exactly the same spot, it is still the densest and most inconvenient district of Greater Brussels.

The present beautiful capitol of Belgium with its hills and valleys consists of two parts: High Brussels, the quarter of the rich, from which at some places stairs are constructed leading to Lower Brussels, the residence of the workers and the poor. In former times, Brussels was made up of islands divided by narrow creeks and large marshes. The very name

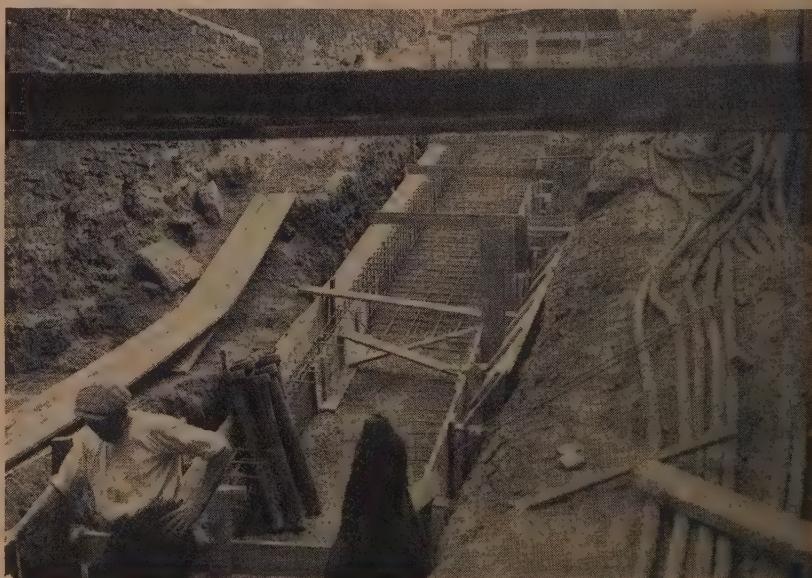
of the city means huts on marshes. In the ninth century the Jews lived on one of those islands and were well known everywhere.

But now the question has arisen in connection with the district in Old Brussels that is in the process of disappearing. It counts its beginning from the 14th century and is situated in the very center of the rich quarter. This was indeed the main subject of the controversy among the Belgian archeologists.

The whole district lies in the valley and consists of ruins and dilapidated buildings which mar the beautiful appearance of the surrounding residences of the rich. Formerly it was the locality of the poorest, but a fundamental change has taken place. We find there the magnificent structure of the king's palace and other palaces of Belgian nobility. This is the reason why the city has shown such efficiency in destroying ruins.

The stairs which lead to this district are called the Jew's Stairs. On worn-off signs of the streets, we can still read such names as Synagogue Street, Holy Bundle Street, Three Heads Street. All this reminds one very clearly of the old Jewish Ghetto as it was in the 14th century.

Says a Belgian historian: "The 14th century was most cruel and gruesome



Workers are replacing the ancient Jews' Stairs of Brussels with modern walks and cement stairs.

for the Jews. Ruthless attempts characteristic of the dark ages were made to exterminate them root and branch. Their wealth was tempting, and their superior abilities provoked envy and ineffaceable hatred that craved expression, and no means was considered too harsh for this purpose. Jews were beaten, killed, burned alive on the least suspicion or accusation. It is a wonder that they were not annihilated altogether."

Let us see what historians tell us of the Jewish Ghetto of Brussels of the 14th century, of which not a brick will be left in the near future.

Facts and legends are interwoven. Only a few historians have succeeded in disentangling the true events from the naive stories which are still circulating among the population of the locality and its vicinity. After an analysis it is not difficult to recognize true facts.

One of the most popular stories is of a Jew by the name of Jonathan. He is everywhere called "The Victim Jonathan." The story goes back to the end of the year 1369. This was the time when the Jews' Stairs which we see today first became famous.

The Jew Jonathan of Engen (a village 30 kilometers southwest of Brussels) came to Brussels for the Jewish Passover and proposed to another converted Jew to steal the consecrated host from the church. After prolonged bargaining they reached an agreement. On the next day the converted Jew brought the host to Jonathan. They were playing with it during the following night in the near Synagogue Street, thus desecrating it. The neighbors discovered it and betrayed them, causing the arrest of all the Jews. After cruel tortures, three Jews confessed. Accordingly, they were chained, led through the city, red-hot pinchers eating into their bodies, and molten lead was poured upon the wounds. On the 12th of April, 1370, they were burned at the stake in front of their children, who were then taken away and converted to Christianity. All the Jews were expelled from the land and their wealth was confiscated. On the houses of the Jews were drawn the three heads of the victims.

We now come to understand the names of streets such as Three Heads, Holy Bundle (in commemoration of the stealing of the host) and the Jews' Stairs. But historians know something else too. The ruler of that time, Venseless, was in dire need of money. It was also necessary to cheer

up the people in those hard times. Hence the story of the hosts was exactly what the ruler wanted.

The results were indeed as Venseless had expected. The opportunity given to the mob for plunder and murder in the Jewish Ghetto for four days in succession was also a much needed sport to divert attention from the real causes of the people's sufferings. Those events were recorded, and the people were ordered to celebrate every 31st of July as the day of the Holy Miracle. This was carried out with great pomp amidst decorative entertainments.

The celebration was preserved for many years. The present festivities in Belgium are derived from the Holy Miracle celebrations. We still find traces of those days. The dilapidated buildings with their depressing appearances, worn with the age of many centuries, look despondently upon the surrounding stately palaces. They are doomed to disappear and make room for a new epoch. Thus emerges the most picturesque spot of New Brussels amidst the ruins of the old Jewish Ghetto.

The archeologists disagree, they spend days discussing the historical sights of Old Brussels, but they do not change the inexorable faith of the past. Hundreds of workers keep on climbing the old ruins with instruments of destruction in their hands and shatter the last remnants of the 14th century. At present there is only one remembrance left. The wish of some well-known Belgian historians has been granted, so that the Jews' Stairs have only partly been removed. One-half the structure was preserved, a sort of "Western Wall" in Belgium. At any rate, the people of Old Brussels are satisfied.

But the real Old Brussels, the Jewish Ghetto of the 14th century, is disappearing. Let us hasten to record it.

Moses Mendelssohn

(Continued from Page 292)
the educational innovations, condemning the good and the bad alike. But they could easier stop a rain-storm. The old regime was ended; Jewish life could never again be confined by the traditional literature. In the transition period many rudderless souls were carried out, lost to Judaism forever. But others, harder and more stable, found in their new contacts a firmer and deeper basis for their faith.

It is interesting to contrast Mendelssohn's influence in Germany and

in Russia, where his point of view also initiated an important cultural revival. The paths of the Renaissance led into very different fields in each country. Whereas in Germany the disciples of the great teacher employed the German language to open the wonders of German literature, in Russia the use of the native tongue was profitless; there were yet no worth-while Russian intellectual treasures. Consequently the young Russian Jews turned to Hebrew, and gave their best talents to its development. It was natural for the German humanists to be led into the modern Reform movement, and for the Russian humanists to follow the path of Jewish nationalism.

In still another way did Mendelssohn earn the gratitude of his people. He began a long battle to compel the abolition of all disabilities against them. The final blows which brought the victory were given by other hands, but his own contribution was fundamental, the first scientific presentation of the case for Jewish emancipation. In the same year in which his translation appeared, he published the epoch-making little volume, "Jerusalem," in which he pleaded for freedom of conscience for all peoples. He pointed out that no religion could boast of a monopoly of truth, that the test of religion lay in its effect on conduct, and that all religions were true which affected their believers for good. Therefore, he argued, a half century ahead of his time, "let everyone who does not disturb public happiness, who is obedient to the civil government, who acts righteously towards his fellow man, be allowed to speak as he thinks, to pray to God after his own fashion or after the fashion of his fathers, and to seek eternal salvation where he thinks he may find it." "Jerusalem" had no immediate influence, but the day was to come when its principles, as Kant wrote to Mendelssohn, would affect not only the Jews but other nations too.

The gallant little philosopher, however, did not live to see the happy day. He died in 1786, just before the mighty French Revolution came to shake the world out of its lethargy and to tear down many of the relics of an outworn feudalism. It was symbolic that he met his death from a cold which he contracted as he went to his publishers to deliver a manuscript wherein he sought to vindicate the memory of his beloved friend, Lessing.

A Ghetto Painter In Palestine

By Manuel Chapman

 EVERBERATIONS can still be heard from the explosion which followed the harmless question, asked no doubt in some cafe in Paris—is there a Jewish art? A host of French critics furiously took to the battle of pros and cons, revealing more prejudice than erudition, and a partiality which was rather amusing coming from impartial observers, schooled—so they claimed—in the discipline of detachment. From Paris, the heart of the art world, the confusion radiated to every portion of the world.

Many Jewish Artists But No Unity Between Them

Now is not the time to say whether or not there is a Jewish art. Certainly there are more Jewish artists now than ever before in the history of art. After having studied hundreds of canvases by Jewish artists in America, Europe and Palestine, I still leave the question unanswered. There are so many Jewish artists in Paris today, some of them ranking as the most important in France, that one sometimes hears the reproach here that French art is becoming *enjuiive*. Yet there is no unity among them. They are grouped according to their esthetic and political affiliations, country of birth and art tendency.



A Jew

It was with great anxiety I approached the *vernissage* of Mané-Katz at the Katia Granoff Gallery on the quai De Conti. Any one acquainted with art is familiar with the name of Mané-Katz, for in the past few years he has been forging seriously and steadily ahead, every exhibition of his adding to his reputation, in Paris and other European capitals. Mané-Katz was one of the few Jewish artists who did not deny his Jewishness. When he

first came to Paris from the little village of Kramingtschuck, Russia, and began to paint his somber ghetto pictures he was laughed at by his artist friends. Did this ghetto Jew think he could paint *Yeshiva Bochurs, Masmids, Rabbins, village Jewesses and other ghetto types* here in Paris and be appreciated? Why, the French with their Latin lucidity, sanity, and love of clear color would be repulsed by the tragic colors, the melancholy and gloom of this naive provincial!

For Years Mané-Katz Painted Nothing But Ghetto Scenes

Mané-Katz remained indifferent to the jeers and ridicule of his compatriots and continued to paint what he had seen as a youth and what was indelibly imprinted on his memory, the Jews and Jewesses whom he loved. Not that a Jew with earlocks and capote or phylacteries constitutes a Jewish painting, as he himself warmly asseverated to my question, but the painter must paint those objects which he knows and feels, only those objects which are charged with plastic meaning and emotion for him. That is why he chose to paint them; not because of any literary value but solely because of the plastic implications they had for him. He was such a true ghetto-child that for years he did not paint a landscape or flowers, only the twilight-enshrouded ghetto-dwellers whom he loved; suffering as every artist must in Paris until he arrives and enjoys the rewards and glory, which are just beginning to be the lot of Mané-Katz.

Effect of a Three-Months' Sojourn in Palestine

Mané-Katz had just returned from a three months' stay in Palestine. What had this ghetto-immersed Jew, soul-shrouded in Diaspora gloom, found in the Jewish homeland? His canvases would inevitably reveal much that otherwise remains concealed. Did Palestine modify his sensibilities and consciousness, did it contribute a new vision? We had heard much praise of the vibrant reality that is being created there, of the rebirth of the Jewish soul. Here one had an invaluable test. If it could affect the plastic artist, modify his vision, then all was true, for there is a much closer relation between the spirit of place or



Jerusalem



A Jew before the Wailing Wall

country and the visual and plastic arts than is commonly supposed.

The new canvases of his were a surprise. One had only to compare them to the two former paintings of his hanging in the same room to perceive the vast change. Gone was the darkness and heaviness. Instead, one saw a riot of color. It seemed as if for the first time in his pain-crowded life his soul had taken a holiday. The days of privation and suffering of Czarist oppression and fear had miraculously been effaced. Here was a holiday in color and form—a joyousness and abandon. It is true we should not demand the same responsibility from one who is in a holiday mood as otherwise we could have the right to expect. The many new canvases which he brought back with him from the Holy Land showed this lack of responsibility; suggested a freedom which otherwise would not have been taken.

What Mané-Katz felt most keenly in Palestine was the intense light. Perhaps this was the first ray of sunlight potent enough to pierce his darkness and give him warmth and light. Instead of the former stiffness in grasping a form, these Palestinian impressions manifest a shimmering heat and glow, the forms lose their integrity and tremble in the intense glare, colors flow and verge upon a facile impressionism.

Canvases Do not Express New Creativity of Holy Land

Was this all, then, that Mané-Katz brought back from Palestine—heat and light and the record of a personal holiday of the soul? If he had only been

more patient and had waited there longer, respecting the creative gestation of the artist, surely more would have revealed itself to him. For here one saw only one rhythm, that of the moulting of the old, the dissolution of the Ghetto encrustations and the Ghetto habits of mind and vision modified by Paris traditions. With a little patience the other rhythm, that of a new construction and creativity, would have manifested itself more completely.

"No, I did not paint *Chalutzim*," he told me. "I am an artist and must obey my plastic conscience. The Arabs with their many colored robes, colors, forms, light—these had to be painted, not political entities. Yes, Palestine is a wonderful country, the achievement of the Pioneers is heroic, there is a new life there. But I must live here in Paris and paint."

Ultimate Effect of Palestine on Painter Is Incalculable

There was much to think on. Palestine would certainly give birth to a Jewish art. It would take longer than three months or three years; much longer. Perhaps from the indigenous Palestinian artists who will love the forms their eyes will continually rest upon, the contours of the hills and valleys, the light and shade, will come a revelation whose value no one will doubt. Nor will one have to ask, is it Jewish? Will this holiday have



An Arab with a sheep

more serious consequences for Mané-Katz? I do not know. Perhaps he has received something invaluable which will appear in his later works. The ghetto fear in his blood may have been thawed by the Palestine light and there may burgeon forth a new tenderness and love, more radiant colors and joy, in the canvases that will come with the years. The tension and rigidity imposed upon his young soul by persecution, pogroms, and hate will be superseded by an ease and grace, a sense of wholeness with man and nature.



A group of huts in Tel Aviv

The Sephirah Days as Days of Mourning

By Harold Berman

HIN THE countries of Eastern and Central Europe, in Asia and Africa, in those parts of the world where the greatest number of the Jewish people still live in communities that are many centuries old and are hallowed by ancient, thousand-year-old traditions, there one can easily notice that the *Sephirah* days are days of mourning and sadness. A gloom enshrouds the very atmosphere that the Jew lives in, the very air that he breathes. In these six weeks one never hears the sound of music issuing from either public or private house. No weddings between Jewish couples are celebrated, howsoever much in love they may be and howsoever impatient of the happy event that they and their relatives may be. There is no dancing, no gayety, no merry making in any Jewish settlement. There is a quiet solemnity, a blanket of sadness spread over the entire life of the people. All signs of gayety and joy in life are hushed, smothered, ere they are born.

One wonders what may be the cause of this unseasonable mourning. History furnishes us part of the answer, while legend—the beautiful and eloquent poetic Jewish legend—gives us the rest.

At about the time when the legions of the Roman General Titus destroyed the Temple, laid waste the Holy Land, uprooted the Jewish commonwealth and carried off the flower of the Jewish nation as slaves to be sold to the highest bidder in the markets of Rome and the Roman provinces, there lived a renowned sage among the Jewish people named Rabbi Akiba. Akiba not only was a man of great learning, a great teacher and expounder of the law, to whose school thousands upon thousands of pupils flocked from all over Palestine, Babylon, Arabia, Egypt and the Greek Islands, but he was also renowned for the great kindness of his heart, for the love that he bore his people and his native land. And the life of Akiba was an Idyl in itself. It was one of the most exquisite romances. Akiba had started life as a simple, unlettered shepherd of the flocks of one of the great magnates of Jerusalem. When already grown

to the estate of manhood he could neither read nor write and, moreover, felt proud of his ignorance, and hated the scholar. Through the love of his master's pretty daughter, he forsook the shepherd's crook and his flock, had himself enrolled in a famous academy and in due course of time became the foremost as well as the most beloved scholar in all Jewry, and the head of the most famous academy in all Palestine in the years immediately following the destruction of the Temple and the misfortunes that then befell his people.

At about the year 62, and after the great national disaster, a new hero, a new redeemer of his oppressed people, arose in the person of the heroic Simeon Bar Kochba ("The son of the Star"), so named by his followers who saw in him the Star of Hope, the embodiment of their age-long prayer for peace, for freedom from the yoke of the cruel Roman masters. Bar Kochba soon rallied about him the flower of the Jewish nation. For three long years these valiant yeomen of Judea, untrained to warfare and supplied with the crudest weapons, defied the great Roman force, inflicting defeat after defeat upon them, taking possession of town after town and fortress after fortress, until entire districts and provinces were redeemed from the oppressors, and once again came under the sway of the liberated Jews.

As examples of the prowess and the heroism of Bar Kochba, our folklore has woven an entire series of tales about him. It is related that he was in the habit of riding forth to battle mounted on a young lion; also that he would uproot, single-handed, a young tree that stood in his own or his army's way.

At the time when the Bar Kochba uprising broke out, the sage and the teacher Akiba was over 80 years old; but he threw himself into the battle of Freedom with all the enthusiasm and the fire of youth. He became the spokesman of the liberty loving element among his people, their inspiration, their hope. He traveled up and down Palestine, Rome, Greece, Egypt, Babylon, and the Arabic

Desert—to any place where colonies of Jews were to be found—uttering words of fire, calling upon the Jews everywhere to leave their homes and flock to the standard of liberation under Bar-Kochba.

For three long years the handful of embattled Jews fought against the overwhelming odds of the trained Roman legions. For three long years they defied the massed armies of Rome. At last, however, the tide began to turn. The handful of embattled farmers and artisans dwindled and became ever smaller and smaller. Many died by the sword, the arrow, and other weapons of the Roman army, while others died of disease and hunger. Bar-Kochba made his last stand at the fortress of Bethar and lost to the superior forces of the enemy. The fortress was taken, the people slaughtered, and there was a cruel and bloody end to the Jewish hope and valor.

For seven days and seven nights the conquering Roman legions burned, robbed, murdered and pillaged the city of Bethar. Whoever was not butchered was carried off to the slave markets of Asia and Europe to be sold like a horse or a cow to anyone who had the price. Bar-Kochba perished by his own hand rather than become the sport of the enemy. The 84-year-old Rabbi Akiba was taken prisoner by the Romans, put to the torture and executed in an unspeakably barbarous manner. With him also perished 40,000 of his followers, disciples and admirers. And these successions of national calamities, the lost battle of Bethar, the capture of the city, and all the misery and oppression took place in the sad days between Passover and the feast of Weeks or Shovuos.

Should you come during the days of Sephirah into a Jewish community and find all signs of mourning writ large over the town—the voice of music hushed, no singing, no dancing, no weddings or parties—you will know the why and the wherefore of this period of mourning in the spring of the year. It is the mourning instituted over the fall of Bar-Kochba, and the martyrdom of Rabbi Akiba and his 40,000 disciples and Jewish patriots.

In the Public Eye

Peter Glick

PETER GLICK has just been appointed a member of Governor Fisher's cabinet, with the portfolio of

Secretary of Labor and Industry. It is said to be the first time a Jew has been so honored in that state.

Mr. Glick was born in Pittsburgh in 1889, where he is now a prosperous attorney. He received his law

degree from the University of Pittsburgh. He has been a loyal Republican for many years, and actively supported Governor Fisher during the latter's candidacy. Mr. Glick has always manifested a deep interest in the Jewish communal life of his city.

He is a trustee of Rodef Shalom Temple, and First Vice-President of the Hebrew Institute of Pittsburgh. In the 1920 national Jewish Relief drive he was Chairman for western Pennsylvania.

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Bernard S. Deutsch

FOR many years, Bernard S. Deutsch, one of the foremost attorneys in New York, was a significant, if unostentatious figure in the civic, philanthropic and charitable life of the city. When

Rabbi Stephen S. Wise declined to be re-elected to the Presidency of the American Jewish Congress, therefore, the delegates unanimously selected

Mr. Deutsch as his successor. Mr. Deutsch had been a member of the Administrative Committee.

Born in Baltimore in 1884, Mr. Deutsch rapidly made his way through the College of the City of New York and the New York Law School, and has been practising law since 1905. He is President of the Bar Association of the Bronx, and is one of a committee of the City of New York who pass on admissions to the Bar. He is also a

Vice-President of the Federation for the Support of Philanthropic Societies of New York and a member of the Executive Committee of the Menorah Association. In 1925 he was appointed a member of the New York State Municipal Court Commission by Governor Smith. Numbered among his other worthy activities are the Vice-Presidency of the Bronx Y. M. H. A.; the chairmanship of the Bronx branch, League of Nations non-Partisan Association; and membership in the Executive Committee of the Jewish Council of Greater New York.

* * *

Mitchell May

WHEN public-spirited men work unselfishly and untiringly for many years in behalf of their communities, it is gratifying to know that their work is appreciated. No doubt was left that the noble work of Justice Mitchell May of Brooklyn was understood and valued when 2,000 persons from the Brooklyn Jewish community honored him with a

testimonial dinner last month. Glowing tributes were paid him for his 30 years' service to Brooklyn and to Jewry. Mayor Walker of New York, Justice Harry E. Lewis, and Nathan D. Shapiro, President of the Brooklyn Federation of Jewish Charities, were among those who spoke.

Judge May was President of the Federation for four years. In honor of his efforts in that position, a fund of \$200,000 to defray the organization's deficit was raised in time for the dinner. Nathan S. Jonas, who contributed \$25,000 to this fund, and Ralph Jonas, who gave \$53,000, praised Judge May at the dinner.

Judge May was born in Brooklyn 59 years ago, and educated at Columbia Law School. He was a member of Congress in 1899-1901; was a member of the Board of Education; assistant district attorney; and counsel to the county clerk of Kings County. In 1912 he was Secretary of State of New York, and later became County Judge. He has been a Justice of the State Supreme Court since 1922, and is an active Ben B'rith.

Albert Kahn

AFTER inspecting manufacturing

plants all over the United States, American representatives of the Soviet Government chose Albert Kahn, Detroit architect, to design and erect several manufacturing buildings in southern Russia. This will be a \$4,000,000 piece of construction. Mr. Kahn designed and built motor car plants, newspaper, bank

Albert Kahn

and other imposing structures in Detroit and it was the inspection of these that won him the Soviet commission.

Mr. Kahn is 60 years old. He was born in Germany, and came to this country at the age of 12. Throughout his school life in Germany and in America he excelled in the study of architecture, and in 1890 he gained an American architect scholarship for study abroad.

Mr. Kahn has been chosen by the *New York Times* to design its new building in Brooklyn.

* * *

Mrs. E. M. Sternberger

TO Mrs. Estelle M. Sternberger has come another honor. She was chosen to represent the National Council of



Mrs. Estelle M. Sternberger

Jewish Women.

Mrs. Sternberger, who was born and educated in Cincinnati, where she served in many religious and social posts of importance, will visit Poland and Russia while in Europe, to study Jewish Women's activities in those countries.

The Printed Page

A MORE CONVINCING AUTO-BIOGRAPHY

Mid-Channel, by Ludwig Lewisohn.
(Harpers.)

IT is hard to write calmly of "Mid-Channel," not only because it is such a superb book, but because it marks such an advance over the studies which preceded it. We have not always been unqualified admirers of Mr. Lewisohn, in spite of the rapier-keen intelligence which made his articles in *The Nation* a joy forever, and his beautifully wrought prose. To us, it must be confessed there was always something rather too naive, almost immature, in the tale of his spiritual wanderings, set forth in "Up Stream" and "Israel." In these works and the more recent "Island Within," Mr. Lewisohn always gave us the impression of making a great fuss over a very common occurrence. But his was not a unique return to the ways of his fathers. Today in every leading American university are many Jewish youths torn by doubts, wavering on the cross-roads, each considering his own difficulties as a highly different problem; and many of these "rebels" will in good time return to Israel, even as Ludwig Lewisohn has done, either kicked back by the arrogant Nordic, or led by the gentler power of love for a Jewish girl or a Jewish homeland.

But "Mid-Channel" is sketched with a broader stroke and a surer hand. Here it is a mature and chastened Lewisohn who writes a more universal and a more convincing autobiography. Our Ulysses has wandered far since he taught German at Ohio State University; he has seen many men and cities; he has struggled, not unworthily, against many odds; he has read much and thoughtfully in the books in which are hidden the spiritual treasures of the Jew. Here we find him less concerned with Ludwig Lewisohn than with Israel; he is less preoccupied with the sufferings of one Jew than with the trials and triumphs of his people. Above all—and how this will please the ladies!—Don Juan has learned to bask content by the fires of his own hearth. Not the least beautiful portions of the book are those which pay tribute to Thelma, wife and companion, who has come to mean home to a long-wandering and homeless soul.

ELMA EHRLICH LEVINGER.

"A STATE OF MIND"

The Ghetto, by Louis Wirth. (University of Chicago Press.)

DR. WIRTH has made at the University of Chicago a sociological analysis of the Jewish district of the city of Chicago in connection with a research fellowship. But he found at once that the Ghetto of modern times has a long history and cannot be understood without it. So he begins this modern social study with a historical sketch of the Ghetto in Europe, and especially of the famous Jewish quarter at Frankfort on the Main.

This section of the book presents little that is new to the student, but much that is interesting and well summarized for the purpose of contrast. The old Ghetto was a place in which the Jews were confined by force; the new Ghetto is a state of mind, by which Jews are driven to live together and to think together by inner impulse.

The real contribution of this book is the study of the Chicago Ghetto, its little beginnings, its rapid growth with the enormous Jewish immigration of the period from 1890 to 1914, and its equally rapid breakup as Jews moved to other parts of the city.

The last chapters are especially significant as they predict, to a certain extent, the trends of Jewish life in America. Many Jews have found that, wherever they move in a great city, they cannot escape from themselves. The physical moving is nothing; the mental attitude is all.

Altogether, we have here a valuable original study, one that must take its place in the small but growing library of scientific analyses of the Jew and Jewish life.

LEE J. LEVINGER.

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PSYCHOLOGY FOR THE LAYMAN
Behind Your Front, by James Oppenheim. (Harpers.)

TO a Jewish psychologist goes the distinction of having written the cleverest pseudo-scientific book of the year so far. Mr. Oppenheim has collected facts and fancies about all the headline heroes of recent years, dissected their characters and minds, cooked up a searching list of personal questions, and when this is all well-stirred and digested by the reader, he is supposed to know whether he is an introvert or extrovert, and whether

he lives by thought, feeling, intuition, or sensation, and why. Whether the reader ever finds all this out about himself or not is immaterial; but the process is always amusing, and often actually instructive. The book is written slangily and racily ("psychology for the layman"), and should constitute an evening's excellent entertainment in any circle of friends.

EDWARD E. GRUSD.

* * * INTERESTING, IF TRUE

Haym Salomon, by H. S. Baron. (Bloch.)

THIS latest version of the famous Jewish financier of the American Revolution is at once fantastical, satirical, and historical. In it Haym Salomon appears to be not only a great financier and patriot, but also a kind of latter-day Nathan the Wise. It is historical in the presentation of documents showing Salomon's masterly financing of the Revolutionary army, its officers, and federal officials; satirical, in its stinging comparison of the Haym Salomon type of selfless, noble patriotism with that of present-day 100 percenters who ruthlessly would keep out all "foreigners"; and fantastical in its imaginary conception of some of Salomon's adventures, as well as in its literary assumption that the author was a 1927 Haym Salomon who died of exposure after a merciless government had hounded him with deportation threats. It is not a well-rounded picture of either Haym Salomon or his complete works; the facts are presented jumpily; and the most one can say for the account is that it is very interesting, if true.

EDWARD E. GRUSD.

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BOOKS IN BRIEF

Hechalutz (Pioneer Press) is a symposium book in which are recounted the heroic efforts of the young pioneers of Palestine to rebuild the Homeland. The volume, which was prepared with the co-operation of the Zionist Labor Party, includes an account of the life of Joseph Trumpeldor, as well as sketches of the new Jewish life in Palestine, and a feature is a number of hitherto untranslated articles by leaders of the Jewish agricultural renaissance, including essays by Bialik, Schiller, and A. D. Gordon.

—E. E. G.

News of the Lodges

ONE of the most successful and fruitful conventions ever held by District No. 1 was climaxed by the remarkable address of Lieutenant Governor Herbert H. Lehman of New York, when he enthusiastically endorsed the Hillel Foundations and B'nai B'rith work in general, at the 77th annual convention of the District at Buffalo last month.

The press associations and large metropolitan dailies accorded his talk the prominence it richly deserved, but even accurate newspaper reports could not do justice to the spirit of fraternalism which dominated the convention, nor to the enthusiasm for the Order it stirred in the hearts of the more than 500 delegates and visitors who were present. Besides, the keynote banquet was featured by the presence of one of the most brilliant galaxies of prominent speakers ever assembled at any B'nai B'rith gathering.

"I feel that the work of this organization in stimulating leadership among the youth of our faith is of utmost importance," said Lieutenant Governor Lehman, who at present is Acting Governor of New York State. "We live, of course, at the present time in a material and mechanical age. I know that it is important; I know that it has brought increased prosperity and increased happiness to the people of this country; but I also know that it has brought about a lessening of spiritual values.

"Now, something must, in my opinion, be substituted for the loss of spiritual values which we have had. I think that the work which the B'nai B'rith is doing through its Hillel Foundations is to a very considerable extent going to counteract the loss of this spiritual hold. The purpose of these Foundations is to provide Jewish students in the Universities with a common meeting ground, and a desire to learn and follow the history, the traditions, the ideals, and the aspirations of our people. The college campus, like all other activities, affords many new impressions to the youth of our people. As a result, the average young man or young woman is groping; is bewildered, does not know frequently what to lay hold of."

"That weakness is counteracted, or can be counteracted, to a considerable



A group of prominent leaders who attended the District No. 1 Convention in Buffalo. The Hon. Alfred M. Cohen, President of the Order, is fourth from the left. To the President's left, in the front row, is David Ruslander, the new District President, and on his right in the front row, is the Hon. Maurice Bloch, the retiring District President.

extent, by the influence of an organization such as has been set up by the B'nai B'rith.

"Jewish life, it seems to me, the world over has become much more complicated in the last 15 years. We must carry on, and it is better that the younger generation prepare for the task in hand, and certainly in that way, and in the many other ways of traditional inspiration, the work of the Hillel Foundation, carried on by the B'nai B'rith, will continue to be as it has been in the past, of the greatest importance.

"I think it is through the activities of the Hillel Foundations and other similar organizations that we may hope to hand on these traditions, to make our people feel proud of their history and their heritage. And I am glad that there is an organization such as you have set up through your Hillel Foundations, and eager to carry on."

An inspiring address was delivered at the convention banquet by President Alfred M. Cohen, who chose for his subject the interest nearest his heart—B'nai B'rith and world Jewry. He brought to this District meeting the national and international touch that made all realize the Order is not confined to a District, but is worldwide.

President Cohen directed attention to changed conditions in world Jewry since the founding of the B'nai B'rith and most notably in the last two decades. He said that the great number of Jews in the United States, their comparative prosperity and other circumstances including the impoverishment of our brethren in Europe have changed the map of world Jewry and the United States has become the center thereof. World Jewry is looking to the United States for its material salvation and its spiritual salvation. No cry for help has been unheeded.

Spiritually, the old centers of Jewish learning hail this country as the hope of the Jewish future. The acclaimed leaders in religious conferences held in England and Germany were American Jews. The pulpits of several English Synagogues are now occupied by American trained Rabbis. The libraries of two American Seminaries are the richest in the world. These colleges and libraries are available only to a few. They are beyond the reach of the masses of the four millions and more co-religionists scattered over the land. These must be touched if the Jew is to command the respect of his neighbor; be worthy of his heritage; is to be a torch bearer to the generations to follow. The

B'nai B'rith is qualified as is no other instrumentality to do a share of this necessary work. It is the only organization that is Jewish without a qualifying prefix. It knows none of the departments into which Jews divide and separate themselves. It is Jewish, simply Jewish.

President Cohen said that the future is in the keeping of the young. Realizing this fact the B'nai B'rith has organized two agencies for the inculcation of Jewish spirit in the Jewish youth, the Hillel Foundations and the A. Z. A., the effects of which were already visible. He whimsically challenged King Solomon's assertion that there is nothing new under the sun by pointing to the unique spectacles of teams of Jewish college and non-college youths of both sexes traveling up and down the country debating purely Jewish topics and speaking on distinctly Jewish subjects. These exercises are the direct outcome of Hillel and the A. Z. A.

Other speakers included in the array of prominent leaders at the banquet were Elias Rex Jacobs, President of Montefiore Lodge No. 70; Mrs. Morris Altman, President of the Ladies' Auxiliary of that Lodge; Dr. Boris D. Bogen, Secretary; Hon. Frank X. Schwab, Mayor of Buffalo; Rabbi Nathan Krass, Temple Emanuel, New York City; Rabbi Joseph L. Fink, Temple Beth Zion; Rabbi C. David Matt, Temple Beth David; Dr. Israel Efros, Temple Beth El; and Mrs. Reyna Friedman, President of Ladies' Auxiliaries. Emil Rubenstein, general chairman of the convention committee, acted as Toastmaster.

Maurice Bloch, retiring President, in his annual address described the Order as "a medium through which blessings may be brought to all mankind, and a relentless opponent to bigotry and race prejudice, even when other than Jews are victims of these twin evils. At the same time, it has been in the forefront to ameliorate the lot of Jews oppressed in lands where religious intolerance is rampant, and in the effort to create a better understanding between the Jew and his non-Jewish neighbor."

Mr. Bloch declined to stand for re-election. He had served two terms

as President of the District. David Ruslander of Buffalo was named President, and the following other officers elected: First Vice President, Judge Albert Cohn, New York; Second Vice President, Louis M. Singer, Toronto; Third Vice President, Benjamin J. Shoolman, Boston; Treasurer, Louis Fabricant, New York; and Secretary, Lawrence White, New York.

One of the "hits" of the convention was the exemplification of the ritual of the A. Z. A. by a degree team made up of members of five chapters from Pittsburgh and neighboring cities.

With the sale of the B'nai B'rith Home at Yonkers, N. Y., and the decision to establish a smaller Home there, the delegates voted to abolish the two-dollar-per-member annual contribution of the local lodges for the support of the institution. The annual dues of the local lodges to the District Grand Lodge were increased 50 cents per member.



The Council of Women's Auxiliary Lodges met in Buffalo concurrently with the convention of District No. 1, and elected the above officers. Front row, left to right: Mrs. Eva Mehlman, Springfield, Mass., Second Vice President; Mrs. Bettie Pasnick, Norwich, Conn., Treasurer; Mrs. Augusta G. Katz, Boston, Secretary; Mrs. Reyna Friedman, New Haven, Monitress. Back row: Mrs. Miriam B. Schneider, Boston, President; Mrs. David Ruslander, Buffalo, Third Vice President; Mrs. Lillian Smith, New York City, First Vice President.

A STIRRING address on behalf of the Wider Scope Committee by Sidney G. Kuswurm of Dayton, O., Past President of District No. 2, was one of the highlights of the 56th annual convention of District Grand Lodge No. 7 at Mobile, Ala., last month. A large delegation of Lodge representatives, as well as vast numbers of Jewish and non-Jewish Mobileans, were enthused and enlightened by Brother Kuswurm's explanation of the Wider Scope activities, including the B'nai B'rith Hillel Foundations, Aleph Zadik Aleph, the Mexican Bureau, and the Anti-Defamation League. The speaker dwelt on the

effectiveness of these separate movements, and the need for their continued operation and further extension.

Civic and communal leaders of Mobile, as well as men high in the councils of the District, were speakers at the convention, and a special Cultural Advancement Evening added greatly to the effectiveness of the meeting.

The delegates unanimously passed a resolution endorsing President Hoover's recent appeal for law observance and law enforcement. A copy of the resolution was sent to President Hoover.

Charles Jacobson, retiring President, delivered a stimulating annual address in which he pleaded for quality rather than quantity in the selection of new members. He also spoke of the successful operation of the District's many charitable and benevolent institutions.

Other prominent speakers included Mayor Cecil F. Bates of Mobile; Milton L. Brown, President of Government Street Temple; Dr. John W. Phillips, Pastor of the First Baptist Church; Maurice Hirsch, Past President of the District; Commissioner Leon Schwartz of Mobile, Past President of the District and general chairman of the local arrangements committee; and Rabbi Ira E. Sanders of Little Rock, Ark.

Noteworthy was the splendid work of the Degree Team of Memphis Chapter No. 71, A. Z. A. Incidentally, Memphis A. Z. A. boys, during the convention, paved the way for the speedy organization of a chapter in Mobile.

Chattanooga, Tenn., was chosen as the place for next year's District Convention.

The following officers were elected: President, Joseph Morse, Nashville, Tenn.; First Vice President, Morris D. Meyer, Houston, Tex.; Second Vice President, Leo Bearman, Memphis, Tenn.; Treasurer, Archibald A. Marx, New Orleans; Secretary, Myron M. Goldman, New Orleans.

B'NAI B'RITH Wider Scope activities, including the Hillel Foundations, Anti-Defamation League, Mexican Bureau, and A. Z. A., were included in the United Jewish Welfare Fund raised recently in Indianapolis and Los Angeles, respectively.

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UNHONORED and unsung while living, Andrew Sklar, veteran of the World War and member of San Jose (Cal.) Lodge, was accorded military honors and received the tribute of an entire community when he died recently. Although his wounds, received in France, caused his serious illness for years, he was untiring in his position as Commander of San Jose Post No. 11, Disabled American Veterans of the World War.

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NOT satisfied with having contributed \$30,000 to the B'nai B'rith Community Center in Denver, Colo., I. Rude has now announced he will give that entire sum outright, and in addition will contribute \$17,500 if the people of Denver raise \$52,000 within the next two years. The Committee is now preparing for the transfer of the Progress Club building for use as a community center.

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SEVERAL well-known Broadway theatrical stars performed during a theater benefit held recently by Maimonides Lodge No. 809. Proceeds were donated to the Maimonides Hospital in Liberty, N. Y. Brother Lonnie Haskell was master of ceremonies.

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NEEDY families were furnished Purim and Pesach supplies by Chananiah Auxiliary, New York City, with the proceeds of a theater party held by that organization. Another activity of which the auxiliary is justly proud is a Birthday Fund. Each member contributes one dollar on her mother's birthday, and the fund is used to purchase gifts for the old folks at the B'nai B'rith Home at Yonkers on their birthdays.

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THE largest class in the history of Omaha Lodge No. 354 was initiated on the Lodge's 45th birthday last month. It was the Harry H. Lapidus Class, numbering 173 candidates. A notable group of prominent members of the Order witnessed the double celebration, including District President Gottfried D. Bernstein and Mrs. Bernstein, of Chicago; General Committeeman Edward E. Baron of Sioux City, Ia., and Abe Shaw, Grand Aleph Godol of the A. Z. A.

TORONTO LODGE NO. 836 has been particularly active in drives recently. A strong B'nai B'rith team worked successfully for the Community Chest, and now ten teams, composed of Lodge members, are in the midst of a campaign to raise \$100,000. Of this, \$25,000 is for the B'nai B'rith Boys' Camp, and the rest for the establishment of a Jewish Boys' Club.

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A WEEK before he left for Mobile, to preside over the convention of District No. 7, Charles Jacobson, District President, and prominent Little Rock, Ark., attorney, was appointed United States Commissioner for the Little Rock division of the United States District Court, for a four year term.

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COLONEL FREDERICK H. KISCH, head of the Palestine Executive of the World Zionist Organization, and a distinguished former militarist and diplomatist, addressed Toronto Lodge No. 836 at its recent Formal Inspection Night. Brothers David Ruslander and Emil Rubenstein of Buffalo were judges of the degree team.

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MANY poor Jews in the city of Winnipeg, Canada, were given aid toward their Pesach celebrations by members of Winnipeg Lodge No. 650, as the result of an appeal made by the United Hebrew Relief. Brother Rabbi Solomon Frank, the chief speaker of the Purim celebration meeting of the Lodge, himself urged this course.

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SEDER services were conducted at prisons and houses of correction all over Pennsylvania under the auspices of the B'nai B'rith Social Service Committee of District No. 3, of which William Portner is chairman. The men and women were served with specially prepared foods and other items appropriate to the holiday.

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CLEVELAND LODGE was a contributor to the Lessing-Mendelsohn fund, which was used for an impressive and instructive 200th anniversary celebration in the Fifth City of the birth of these two German friends of the Jews. Max Montor, German tragedian, enacted scenes from "Nathan the Wise" at a huge demonstration in Cleveland Public Hall; winners of a high school essay contest on "Nathan the Wise, a Lesson in Tolerance," were announced; and the celebration was closed June 2 with the unveiling of a bust of Lessing in the newly established German Poets' Garden in Rockefeller Park.

HILLEL NOTES

MORE than 1,000 students attended Hillel Foundation seders during the recent Passover holidays, latest reports show. At the Cornell Foundation, 200 were present the first night, and 150 the second. Jewish faculty members, non-Jewish residents of Ithaca, and the various Christian denominational pastors and their wives were also guests.

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WEST VIRGINIA UNIVERSITY leaders have unanimously termed the establishment of the Hillel Foundation Scholarship Cup there as an act "promoting a spirit of tolerance and understanding." The Foundation has donated a silver cup to be awarded the fraternity on the campus making the highest scholarship grades annually. The cup will rotate until one fraternity has won it three times, when it will become the permanent possession of that fraternity. In addition the Foundation is giving a smaller cup every year for the permanent possession of the fraternity which leads in scholarship. Another fraternity scholarship cup, privately donated, goes only to members of Interfraternity Council, but all groups will be eligible for the Hillel Cup.

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SAMUEL GOLDNER, Past President of the California Hillel Foundation, spoke on the Hillel Foundations before the annual meeting and luncheon of the California Alliance of Jewish Women in Berkeley.

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ALEPH ZADIK ALEPH

JULY 5, 6 and 7 have been set as the dates for the Sixth International Convention, which is to be held in Pittsburgh. Committees, headed by Monroe Fruchthandler, are busily engaged in making preparations for the annual dance, annual banquet, luncheon, and the regular business session. Cultural and religious activities will play a large part. Services will be held Friday night, July 5, at a Reform Temple. The degree team, composed of members of the five chapters in and about Pittsburgh, will present the degree of Judas Maccabbeus immediately preceding the services. Henry Monsky, National Chairman of the Wider Scope Campaign, will deliver the sermon Saturday morning in an Orthodox Synagogue, with a member of the Junior Order as reader. The Supreme Advisory Council will open its meetings on the afternoon of July 4. Four hundred are expected to attend the convention.

Across the Seas

IN the December, 1928, issue of the *B'NAI B'RITH MAGAZINE* a comprehensive account of the *B'na'i B'rith* Lodge in Salonica, Greece, was given. Since then, evil times have fallen upon the Jewish community economically. Since the *B'na'i B'rith* Lodge of Salonica is the chief representative of the Jews of that community, the conditions of the latter must be understood to appreciate the work of the Lodge.

The population as a whole (more than 50% are Jews), formerly so prosperous, is now in a state of economic decadence, which is being accentuated every day, according to reports. Commerce, once thriving, is falling away; the great business houses, known and esteemed for more than half a century, are liquidating and transferring their capital to other cities and countries.

The Lodge is doing all in its power to mitigate the situation. The majority of the questions it is taking up deal with the communal organization and the Jewish institutions of Salonica, as well as the economic situation. Lodge members are plentifully represented on the governing Council of the city. In spite of the dolorous outlook, the Lodge is working as hard as ever in the interests of the Order.

At present, the Lodge is investigating possibilities of establishing new lodges in other Greek cities with sufficient Jewish population. The work of study scholarships continues, and during the past year 42 young men were placed in the Greek secondary schools, gymnasiums, and business schools. Already this work is bearing fruit in the number of graduates from many educational institutions.

The *Renanah* is a new creation patronized by the Lodge. It has for its goal the development of talent for music in the Jewish youth of both sexes who have not the means to attend the Conservatory.

The *Benoth Israel*, or Women's Auxiliary of the Lodge, has rendered noble service to the organization. From their own resources they support two students in a local gymnasium, and are active in many charitable undertakings.

Culturally the Lodge today, as in the past, is the center of all Jewish activity in the city. Lectures are often given, and the *B'na'i B'rith* Library, numbering 3,500 volumes, is open to all.

ODGE "HILLEEL," Amsterdam, Holland, is five years old. The occasion of its anniversary was festively celebrated by a banquet, attended by 150 brethren and sisters, among whom were several from Hollandia Lodge, at The Hague.

Lodge *Hilleel* recently initiated 20 new members, bringing the total membership up to approximately 100. The members are chiefly academically trained men who, although belonging to different political parties, are deeply interested in matters Jewish. As a result, the Lodge has become a power to be reckoned with by Amsterdam Jewry. Thus it is a common occurrence for non-members, before making a decision in Jewish matters, to ask for the advice and opinion of the Lodge. This high opinion of the Lodge by the Jewish community is a matter of pride to all the members.

So interested have the brethren grown in the Lodge work that although meetings were originally held once a month, they are now held twice monthly. At these meetings Jewish problems are discussed and acted upon. The Lodge occupies itself with general humanitarian and social work as well. In these endeavors it is represented by a committee appointed from among the members. In co-operation with other societies, the Lodge has thus helped establish "The Society for the Founding of Jewish Homes in the Netherlands Beth Schalom," and a "Rest Home for Jewish Convalescents."

The Lodge has also been investigating the "Marrano problem" to determine how best the Dutch Jews may help their co-religionists in Portugal. Aid for the poor and Jewish blind of Holland has also been rendered.

EUROPEAN *B'na'i B'rith*, and especially members of Austrian Lodges, are mourning the recent death of Dr. Edmund Kohn, President of the Austrian Grand Lodge. For many years he was a loyal worker in the interests of the Order. Burial was in the honorary community plot in Vienna.

OF special interest to tourists is the news that during the summer months the office of District Grand Lodge No. 12 in Vienna is open every Monday and Thursday to *B'na'i B'rith* members from other countries. This office is located at Universitaetsstrasse 4.

ON May 6, Graz Lodge, Styria, Austria, was one year old. At present it has 37 members. The Lodge's greatest need has been regular quarters, and now with a sum of 20,000 schillings already raised, they will soon be obtained.

REPORTS from Roumania indicate that there is no longer a Jewish Question in that country—but there are now Jewish Questions. The necessity of raising the cultural level of Roumanian Jews is the most immediate necessity, and to this task the *B'na'i B'rith* in Roumania is dedicating its energies. Two new Lodges were recently established, and a defunct Lodge revitalized. The Roumanian District No. 9 now has 17 Lodges with a membership of more than 1,700. It is characteristic of the new era in *B'na'i B'rith* history that an old Orthodox Rabbi of Eastern background is now a member of one of the Lodges.

Welfare work is a leading activity of most of the Roumanian Lodges.

MAXIMILIAN STEIN, Grand Vice President of District No. 8, was a delegate and a principal speaker at the 20th anniversary of the Union of the Jewish Young People's Associations of Germany in Berlin. The main celebration took place in the Grand Hall of the Berlin Lodges.

DISTRICT No. 10, Czechoslovakia, does not depend on large outside contributions with which to carry on its work. Its resources are almost entirely from its membership. The District responded nobly after the earthquake catastrophe in Bulgaria, and at present is especially proud of the Society for the History of the Jews in Czechoslovakia, an organization recently established by the Grand Lodge.

THE Chief Rabbi addressed a meeting of the First Lodge of England in London May 23. He spoke on "A Vital Need of Our Judaism" and gave readings from his forthcoming book. The Chief Rabbi is an honorary member of the Lodge.

Under the auspices of the Lodge, a symposium was held at Jews' College on "The desirability of establishing a communal arbitral tribunal for lay disputes."



Delegates to the Convention of District Grand Lodge No. 14 at Zichron-Jacob, Palestine.

WOMEN'S Lodges will be established some time in the near future, it was resolved by the convention of Palestine Lodges, which met in Zichron-Jacob. There were 66 delegates present. Brothers M. Dizengof and I. Poras, Vice Presidents of the Grand Lodge, alternately presided in the absence of Dr. David Yellin, President, who was abroad at the time.

The need for the establishment of Women's Lodges had been felt and discussed for some time. It was decided that each local Lodge shall be free to proceed in the work of establishing its own Auxiliary according to its own needs and pleasure.

Although the establishment of an enlarged B'nai B'rith Building in Jerusalem was thought desirable by the delegates, it was decided to postpone action in this matter indefinitely. Other resolutions passed at the convention were as follows: Lodges must arrange to exchange visits with one another; the Grand Lodge shall interest itself in the improvement of the Jewish community of Safed; new Lodges shall be established in the larger settlements; every local Lodge shall participate in the Grand Lodge budget; local Lodges shall arrange special meetings to deal with the problem of foreign education; and the recently-published Bulletin shall continue to be issued, by the Grand Lodge.

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THE Lodge at Basel, Switzerland, has begun its 25th year of existence with 84 members. The Lodge activities during the past year were

particularly diverse and gratifying, according to the annual report. Seventeen closed conferences were held, and 11 open lectures. On one occasion the Lodge played host to the entire Jewish community of Basel at a motion picture lecture. Intimate and friendly co-operation with the Augustin-Keller Lodge at Saeckingen was maintained, and guest speakers were exchanged. But the most important fact, according to the report, is that the Basel Lodge is a Lodge of internal unity and harmony.

With the present large immigration of Jews into Switzerland from Alsace, the possibility of a Grand Lodge in Switzerland assumes more definite shape. It is hoped that perhaps in the future a second B'nai B'rith Lodge will be established in Zurich, thus making three Lodges in the country.

* * *

ALTHOUGH Poland is no larger than Ohio, it has 3,000,000 Jews. It is in this important field that District No. 13 is working to ameliorate economic, cultural, and religious conditions. There are 11 Lodges in the District, with a membership of 951. Half of the Polish Lodges use the German language, and half the Polish, in their business meetings, but there is a possibility that in the future more Lodges will be organized with Yiddish as their official language. The District has recently founded a Home for Academicians in Krakau, and a Judaistic Institute in Warsaw for the training of teachers of religion.

THE maintenance of a strong central organization in District No. XI responds to a superior need of Oriental Judaism, and it is to the interest of the various regions to contribute to the salvation of its prestige and the safe-guarding of its means of existence. This view was unanimously agreed upon by B'nai B'rith leaders in the District after Brothers J. Niego, Grand President, and H. G. Reisner, member of the General Committee, had made an investigation of conditions in the District. The investigation was made because of the critical situation at the time of the last Conference of the Community of Labor; the different regions composing the District were manifesting signs of detaching themselves from the Center so as to form distinct Districts.

From this condition, and the subsequent investigation and agreement, was born the idea of the reorganization of the District, to accomplish which the General Committee has set itself to work. Leaders of B'nai B'rith in Greece, Serbia, and Bulgaria have agreed that a central organization must be maintained, although there is reason, because of the extent and heterogeneity of the District, for permitting each region a certain initiative and sufficient liberty to defend its particular interests. Syria and Egypt, which are also included in the District, will be visited soon for the purpose of obtaining an agreement of Lodges there to the reorganization.

The General Committee during the past year has largely devoted itself to relief work for the unfortunate victims of the earthquakes in the region of Phillippopolis. A fine piece of work was done when it was learned that the Jewish community of the latter place, numbering about 6,500, was in a tragic condition. The General Committee of the Grand Lodge immediately placed all of its funds at the disposal of the President of Misphah Lodge, in the stricken city. At the same time it appealed for aid to the Executive Committee in Cincinnati, which at once sent \$5,000. Thus a tragedy was averted.

Total membership of the District at present is 1,660, distributed among 26 Lodges, as follows: Turkey, 3; Bulgaria, 9; Serbia, 2; Greece, 2; Syria, 3; Rhodes, 1; and Egypt, 6.

Although this list shows the diversity of the Lodges in language, customs, and environment, all are actuated by a feeling of oneness in Israel.

HUMORESQUE

Einstein Humor

SINCE Prof. Albert Einstein has attained recognition, many good stories are being told about him.

Mrs. Einstein, while walking on a street in Berlin, met an old acquaintance of hers and stopped to chat a while.

"Why," asked the friend, "have you not visited us? Your husband has become such a celebrity that we were afraid to visit you."

When Mrs. Einstein reported this conversation to her husband, he answered: "Yes, it's easy to see that decent people avoid us now."

Upon another occasion, Einstein's servant girl was suspected by the police of stealing some money and trinkets from the great scientist's house. Einstein was distressed, but was forced to testify on the witness stand.

"Who would think that this nice girl would steal things?" he said sadly.

"Not everybody is a darned fool," answered the sophisticated police officer.

Once when Einstein was riding on a street car, he thought the conductor had given him the wrong change, and called the latter's attention to it. Upon counting the change, it was found to be correct.

"He's weak in mathematics," murmured the conductor, winking at another passenger.

* * *

A Slight Difference

IN HIS travels through Switzerland, a young American fell in love with a hotel keeper's beautiful daughter. He courted her all summer, and finally asked her father for her hand. The father, a wary old gentleman, asked the suitor for some references, whereupon the young man said he had come from New Haven, Connecticut, where he had a number of dealings with a well-known Rabbi.

"I met this Rabbi while I was in Yale," said the young fellow carelessly. "He can tell you all about me."

The hotel keeper cabled the Rabbi and learned that in every particular but one the prospective son-in-law had been correct. He had lived in

NELSON Ronsheim, the artist, has given the *Humoresque* page a nice, new permanent top cut. The moral for the reader is, *Go thou and do likewise, only instead of another cut, nice, new jokes are needed to go under it.* *Humor is its own reward, but in this case we will go a step further and reward each contributor whose joke is accepted with a brand-new, interesting book.* *Winners this month are: Mrs. Boris Bruskus, Berlin, and H. Kaufman, Corsicana, Texas.*

New Haven, he did know the Rabbi, and the Rabbi knew all about him. The only slip-up, it appeared, was that instead of having been in Yale, the young man had been in jail.

* * *

This Recipe is Free

OUR baby cries all night and gets the neighbors so angry that they used to complain to me all the time," chuckled Mr. Aaron to his friend, "but now we've fixed 'em."

"How did you do it?" asked his friend.

"My wife just began to sing cradle songs, and pretty soon the neighbors knocked on the door and said, 'That's all right, just let the baby cry.'"

* * *

An Infallible Test

SIMON was now a high school sophomore and therefore was quite sophisticated.

"How can you find out," he quizzed his teacher one day, "how old a chicken is?"

"Well," asked the teacher, puzzled, "how?"

"By the teeth."

"Ah, now I've caught you," answered the teacher, "A chicken has no teeth!"

"No," agreed Simon triumphantly, "but the person who eats has!"

* * *

Policy is Policy

"IS THIS the office of Schneider & Company?" queried a voice over the telephone.

"Yes, this is Mr. Schneider on the phone."

"This is Yamkolski. I want to find out what you think of the Goldman Company."

"Sorry, but on the telephone I never say anything wrong about my patrons."

* * *

Transfers Should Be Used

A THIN, timid-looking man was crushed close to a large, heavy man on a crowded street car. The thin man looked at the fat man painfully for some time and then asked the latter whether he had a transfer.

"Yes," answered the heavyweight pleasantly.

"Then please change your feet to some other place," replied the thin man bashfully, "because you have stood on mine long enough."

* * *

Count It Yourself

A THIN, severe-looking woman came into Blumberg's 5 and 10 cent store, and after searching all over the place, finally selected a toy and handed Mr. Blumberg a dime.

"Excuse me, lady, said Blumberg, "but that toy is 15 cents."

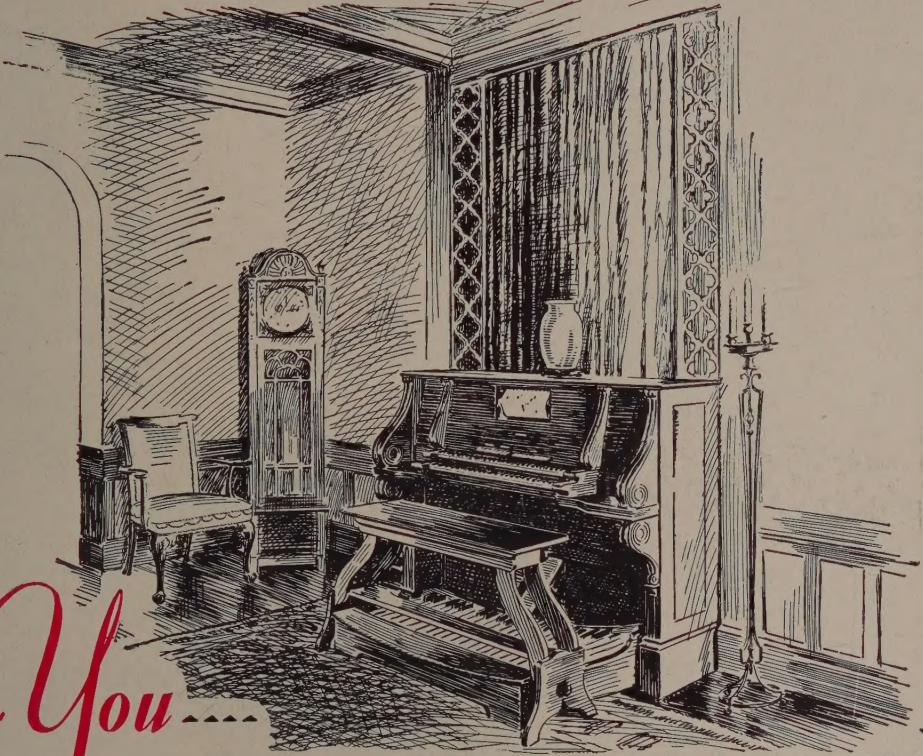
"Fifteen cents!" exclaimed the woman, incredulously.

"Fifteen cents," insisted Blumberg.

"But I thought this was a 5 and 10 cent store," protested the thin lady.

"That's right," answered Blumberg, triumphantly, "five and ten cents—now, I ask you, how much does that make?"





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THE error in the belief of some novices that color decoration requires matched shades is shown in this Crane bathroom, where a charming result has been obtained through sharply contrasted fixture colors. The bathtub, blending into the deep water effect of the floor, is the Corwith in Lisbon blue. The Corwith lavatory and Saneto closet are in citrus yellow, a part of the sunlight effect of the walls. Pale blue and white in the

ceiling complete the motif of water, sun, and sky. Tasteful decorative ideas are a part of the good measure given with the beauty and quality of Crane fixtures, valves, and fittings. For a new book of twelve other such beautiful rooms, one of which may be just the one for you, write for *Bathrooms for Out-of-the-Ordinary Homes*. Ask a responsible plumbing contractor about the economy and the added value of Crane materials.

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